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HARVARD  
ORIENTAL SERIES

EDITED

*WITH THE CO-OPERATION OF VARIOUS SCHOLARS*

BY

CHARLES ROCKWELL LANMAN

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SĀM̐KHYA-PRAVACANA-BHĀṢYA  
(Kapila)

OR

COMMENTARY ON THE EXPOSITION OF  
THE SĀM̐KHYA PHILOSOPHY

23738

BY

VIJÑĀNABHIKṢU

EDITED BY

RICHARD GARBE

PROFESSOR IN THE UNIVERSITY OF KÖNIGSBERG, PRUSSIA



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## PREFACE.

THE Sūtras or Aphorisms of the Sāṅkhya Philosophy are ascribed by the Hindus to Kapila and are called *Sāṅkhya-pravacana* or 'Exposition of the Sāṅkhya Philosophy.' Vijñānabhikṣu's explanation of these Sūtras is called *Sāṅkhya-pravacana-bhāṣya*<sup>1</sup> or Commentary on the Exposition of the Sāṅkhya Philosophy.' Of Kapila, the reputed author of the Sūtras, we have no certain knowledge whatever. On the other hand, it is highly probable that the Sūtras themselves are to be referred to a date as late as about 1400 A.D. Vijñānabhikṣu's commentary was written somewhat after 1550 A.D. But it is not necessary to speak at length in this place upon the history of the literature of the system, inasmuch as these matters have been exhaustively treated by me in a special work entitled 'Die Sāṅkhya Philosophie. Eine Darstellung des indischen Rationalismus nach den Quellen' (Leipzig, H. Haessel, 1894). For the convenience of American students, reference may also be made to my article 'Sāṅkhya' in Johnson's Universal Cyclopædia, vol. vii.

Of the commentary, the first printed edition<sup>2</sup> is the octavo issued at Serampore in 1821. The Sūtras, with illustrative extracts from the commentaries, were published in Sanskrit and English by James R. Ballantyne (three parts, Allahabad, 1852-56). Under the modest appellation of an "amended reprint," these parts were republished<sup>3</sup> by Dr. Fitzedward Hall, whose name, however, is to be gathered only from the initials, "F. H.," and part of the date, "Marlesford, Suffolk," appended to the "Advertisement." This work is to be especially com-

<sup>1</sup> For the sake of bibliographers and library cataloguers, it may be observed that the Commentary or Bhāṣya proper (that is, the portions in the smaller type in the subjoined text) incidentally "includes" — so to speak — the Aphorisms or Sūtras (the portions printed in the larger type).

<sup>2</sup> The title reads: Kapilā-'cāryya-praṇītā-'dhyātma-vidyā-pratipādaka-sūtra-samūhā-'tmaka-sāṅkhya-pravacana-nāma-granthaḥ | tad-bhāṣyam Vijñānā-'cāryya-racitaṁ sāṅkhya-pravacana-bhāṣyam | ṣrīrāmapure mudritaṁ abhūt | ṣana 1821 | [Copies in the British Museum and Harvard College Library.]

<sup>3</sup> The Sāṅkhya Aphorisms of Kapila, with illustrative Extracts from the Commentaries. Translated by James R. Ballantyne. Third Edition, London, 1885.



mended to American students as an introduction to the study of the subject. The first scholarly edition<sup>1</sup> of the Bhāṣya was issued by Dr. Hall in the Bibliotheca Indica, with a valuable introduction and critical appendix. Jībānanda Vidyāsāgara's reprint of it (without the critical apparatus), published at Calcutta in 1872, is absolutely worthless. A German translation<sup>2</sup> was issued by me in 1889. In the preface thereto, I expressed the hope that I might ere long have an opportunity to publish a new edition of the original text. And if I may venture to hope that my other Sāṅkhya studies have borne any fruit, such an edition is not uncalled for, especially since Dr. Hall's edition has long been out of print.

This edition, like my translation, is of course based upon Dr. Hall's edition and the critical apparatus (*pāthā-'ntara-sūcī-patram*) thereto appended. The numerous misprints and errors of his text which the editor himself has corrected in the *puddhi-patram* will not be reckoned to the discredit of Dr. Hall's scholarship by any one who knows aught of the practical difficulties of printing in India in the fifties. A good manuscript, loaned to me by the lamented Dr. Bhagvanlāl Indrajī, of Bombay, has been of great service in the establishment of the text. And, inasmuch as a thorough comprehension of the contents of such a text as this is the most necessary preliminary to the work of editing it, I am glad to mention here with grateful acknowledgments my indebtedness to my excellent Pandit, Bhāgavatāchārya, of Benares, with whom I made a critical study of the whole work, and to the other Brahmans whom I could consult occasionally. As I have already given, in the notes to my German translation of this work, an account of the differing readings adopted by me, I deem it superfluous to add a formal critical apparatus; and have accordingly restricted myself to a summary registration — below, in Appendix I., pages 165 ff. — of the differences between this edition and Dr. Hall's.

A word by way of calling attention to the three other Appendices. The second Appendix is an index of the notable words of Vijñānabhikṣu's commentary. The third gives the sources of his quotations from Scripture (*śruti*) and Tradition (*smṛti*), following the order in which they are cited in the text. The fourth Appendix was suggested and indeed also made by Professor Lanman. It is constructed simply by reversing the third

<sup>1</sup> The *Sāṅkhya-pravachana-bhāṣya*, a Commentary on the Aphorisms of the Hindu atheistic Philosophy; by Vijñāna Bhikṣu. Calcutta, 1856.

<sup>2</sup> *Sāṅkhya-pravacana-bhāṣya*, Vijñānabhikṣu's Commentar zu den Sāṅkhyasūtras. Aus dem Sanskrit übersetzt und mit Anmerkungen versehen. Leipzig, 1889.



Appendix and grouping the citations according to their sources. It is useful as showing the relative importance attached by the author to any given work taken by him as an authority, or at least the relative frequency with which he cites that work; and it can hardly fail to be of service to the student of the Upanishads for example, who may learn by this, and by similar indexes so far as they exist, the history and the application of the Upanishad doctrines in the establishment of the systems.

In order to facilitate the study of the work, I have made ample use of punctuation and have not scorned the aid of hyphens to indicate the resolution of compound words. The special attention of the students of the work is directed to my use of quotation-marks: **1.** Quotations which are adduced by Vijñānabhikṣu from authoritative texts for the sake of confirming his own views are enclosed in the ordinary double quotation-marks (" "); **2.** Objections and questions which are represented by Vijñānabhikṣu as raised by an imaginary opponent, and also passages which contain rejected opinions, are enclosed in double angular quotation-marks (« »); **3.** Other sentences quoted in direct form are enclosed in single angular quotation-marks (< >).

Coming now to the questions that concern the Sāṅkhya system in general, I must refer the reader to the work cited above, 'Die Sāṅkhya Philosophie.' In this place I restrict myself to the discussion of such matters as are necessary for the understanding, in particular, of Vijñānabhikṣu's philosophical point of view. Even in the Sāṅkhya Sūtras themselves—which, as hinted above, I hold to be a modern product of about half a millennium ago—the Sāṅkhya doctrine no longer appears in its original unadulterated form; for they seek to explain away the points of discrepancy between themselves on the one hand and the teachings of the Upanishads and the Vedānta on the other. In particular, the author of the Sūtras is at great pains to furnish proof of the utterly impossible thesis that the teachings of the Sāṅkhya system are not in irreconcilable contradiction with the doctrine of a personal God, with the doctrine of the all-embracing unity of Brahman, with the doctrine of the nature of Brahman as bliss (*ānanda*), and with the doctrine of the attainment of the highest aim in the heavenly world. See i. 95, 154; v. 64, 68, 110; vi. 51, 58, 59. Indeed, the Sāṅkhya Sūtras show easily recognizable results of Vedāntic influence in many places: most plainly perhaps at iv. 3, which is a word-for-word repetition of the Vedānta-sūtra iv. 1. 1; and at v. 116, where the Vedāntic technical term *brahma-rūpatā* is used instead of the proper Sāṅkhya expression.



In still larger measure do Vedāntic influences manifest themselves in Vijñānabhikṣu's commentary on the Sūtras, which is, as stated above, about a century and a half later than the Sūtras themselves. Here, as in his other works, Vijñānabhikṣu contends with the utmost determination for the truth of the theistic Vedānta. This is near akin with the Yoga philosophy, and is held by Vijñānabhikṣu to be the ancient, original, and genuine Vedānta, while the doctrines of the non-duality of Brahman and of the cosmic illusion are pronounced by him to be modern falsifications. Indeed, the adherents of the genuine Vedānta are called by him "Pseudo-Vedāntists" and "masked Buddhists" (*vedānti-bruva, prachanna-bāuddha*, i. 22, etc.).

Vijñānabhikṣu's point of view has already been set forth by A. E. Gough in 'The Philosophy of the Upanishads,' pages 259 and 260. Gough shows the utter baselessness of the exposition which Vijñānabhikṣu gives of the contents of the Upanishads and of the relations of the philosophic systems to one another. Gough's main points, however, admit in part of more precise statement and in part of supplementation. In order to bridge over the chasm between the Sāṅkhya system and his own theism (which he is pleased to style Vedāntic), Vijñānabhikṣu resorts to the strangest means to do away with one of the fundamental doctrines of the genuine Sāṅkhya, which is the denial of God. In the introduction to his commentary and in various other places he intimates that the atheism of the Sāṅkhyans is not to be taken seriously, and that the doctrine was set up merely to encourage among men an indifference to the attainment of the dignity of a god, on the ground that the belief in God and the desire to raise one's self in future existences to the rank of a god would be, according to Sāṅkhya opinion, a hindrance to the practice of the "discriminating understanding." And again, he intimates that the denial of God is after all only a concession to current views, or also a "bold assertion" (*prāuḍha-vāda, prāuḍhi-vāda*); and finally he gets hold of a monstrous idea, which he finds in the Padma Purāṇa, that this doctrine of atheism was set up in order to close to evil men the way to the knowledge of the truth. In no way could Vijñānabhikṣu have betrayed more clearly the embarrassment of his own position as regards this fundamental dogma of the Sāṅkhya system than by his accumulation of impossible motives which he imputes to the Sāṅkhyans. Having thus after his fashion expunged atheism from the system, he no longer hesitates to import into it his own theism (for example, at the end of his comments on i. 122); and when, later on, he is under the necessity of discussing the proofs which are brought in Sūtras v. 2 to v. 12 against



the existence of God, he discusses them indeed in an appropriate manner; but takes back, in an appendix to his comment on v. 12, all the explanations that he has given on the foregoing pages.

There are yet two other actual contradictions which Vijñānabhikṣu is at pains after his fashion to reconcile. First, the Upanishads teach the doctrine of the non-duality of Brahman, of Brahman as One-in-all and All-in-one: the Sāṅkhya on the other hand teaches the plurality of individual souls. These two views, according to our author, are not incompatible: for, says he (comment on vi. 66), the word Brahman designates the totality of souls as devoid of qualities; and, if Scripture speaks of an absence of difference or of a unity of souls, by this, he affirms (comment on the last stanza of the introduction, comment on v. 61, and elsewhere), is intended simply an absence of *difference of kind*! He maintains that the original Vedānta (that is, the Vedānta as Vijñānabhikṣu or his sect would make it out to be), assumes, as does in fact the Sāṅkhya, an infinite plurality of individual souls. And just as Vijñānabhikṣu does away with the Upanishad doctrine of the unity of souls, so also does he explain away the doctrine of absolute monism. In connection with Sūtra v. 64 he says: this monism of Scripture is something which is cut and dried for the simple-minded man who attains not to the "discriminating understanding;" although, indeed, elsewhere (*e.g.*, comment on v. 65 and vi. 52) he expresses the opinion that the monism of Scripture intends merely the "absence of separation in space" of souls and matter, and is therefore in this respect also not discrepant with the Sāṅkhya system, according to which both souls and matter are all-pervasive.

The second point concerns the Upanishad doctrine of the illusory nature (*māyā*) of the world of phenomena and the Sāṅkhya doctrine of the reality of matter (*prakṛti*). Even this contradiction our author clears away by an appeal to what he calls "original Vedānta," which teaches, as he avers, the reality of the world. Some kindred spirit had already identified the *māyā* of the Vedānta with the *prakṛti* of the Sāṅkhya, namely in the Īvetāṣvata Upanishad, iv. 10; and accordingly our commentator does not scruple to make the most of this identification as a scriptural one; and repeats in divers places of his work (*e.g.*, at i. 26, 69) the explanation that by *māyā* in Scripture is meant nought else than real matter.

In view of all this we can hardly be surprised to find that Vijñānabhikṣu mixes up many other heterogeneous matters, and even quite effaces the individuality of the several philosophical systems. Indeed, he maintains that all the six orthodox systems contain in their principal



*dogmas* the absolute truth. And it is a significant fact that in his argumentations he is quite ready to attribute to the Purāṇas and other apocryphal works the same authority as that which he ascribes to the oldest Upanishads.

Nevertheless, in spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary on the Sāṅkhya Sūtras must be declared to be not only the fullest source that we have for a knowledge of the Sāṅkhya system, but also one of the most important of such sources. And although all such explanations of Vijñānabhikṣu as are falsely colored by his own individual convictions must of course remain unnoticed in a systematic exposition of the genuine Sāṅkhya philosophy, it is nevertheless true that the Sāṅkhya-pravacana-bhāṣya is after all the one and only work which instructs us concerning many particulars of the doctrines of what is in my estimation the most significant system of philosophy that India has produced.

The proof-sheets of this volume as I received them from Professor Lanman were already so free from errors that it was only here and there that I succeeded in detecting an isolated misprint. I hope and trust accordingly that the present edition will prove to be one of the nearest approaches to absolute correctness to be found among printed Sanskrit texts. If this turns out to be the case, the result is to be ascribed chiefly to the unselfish assistance which Professor Lanman has rendered me in the proof-reading, and for which my most hearty thanks are due to him.

RICHARD GARBE.

KÖNIGSBERG IN PRUSSIA,  
April, 1895.

As this work is printed from electrotypes plates, it will be very easy to remove from the plates, for a second impression, any errors that may be observed in this first impression.

All scholars who use this book are therefore requested to send notice of any misprints to C. R. LANMAN, Cambridge, Massachusetts, United States of America.

## Çri-Gaṇeṣāya namaḥ !

“eko 'dviṭīya” iti veda-vacānsi puṁsi  
 sarvā-'bhimāna-vinivartanato 'sya muktyāi  
 vāidharmya-lakṣaṇa-bhidā-virahaṁ vadanti,  
 nā 'khaṇḍatām kha iva, dharma-çatā-'virodhāt.  
 tasya çrutasya mananā-'rtham atho 'padeṣṭum 5  
 sad-yukti-jālam iha sāmukhya-kṛd āvir-āsīt,  
 Nārāyaṇaḥ Kapila-mūrtir, aṇṇa-duḥkha-  
 hānāya jīva-nivahasya. namo 'stu tasmāi !  
 nāno-'pādhiṣu yan nānā-rūpam bhāty analā-'rka-vat,  
 tat samaṁ sarva-bhūteṣu cit-sāmānyam upāśmahe. 10  
 iṣvarā-'nīṣvaratvā-'di cid-eka-rasa-vastuni  
 vimūḍhā yatra paçyanti, tad asmi paramam mahaḥ.  
 kālā-'rka-bhakṣitaṁ sāmukhya-çāstraṁ jñāna-sudhākaram  
 kalā-'vaçiṣṭam bhūyo 'pi pūrayiṣye vaco-'mṛtāiḥ.  
 cid-acid-granthi-bhedena mocayiṣye cito 'pi ca ; 15  
 sāmukhya-bhāṣya-miṣeṇā 'smān prīyatām mokṣa-do Hariḥ !  
 “tat tvam eva, tvam evāi 'tad” evaṁ çruti-çato-'ditam  
 sarvā-'tmanām avāidharmyaṁ çāstrasyā 'syāi 'va gocaraḥ.

“ātmā vā are draṣṭavyaḥ çrotavyo mantavyo nididhyāsitaḥ” ity-ādi-  
 çrutiṣu parama-puruṣārtha-sādhanaṣyā 'tma-sākṣātkārasya hetutayā çrav- 20  
 aṇā-'di-trayaṁ vihitam. tatra çravaṇā-'dāv upāyā-'kāṅkṣāyāṁ smaryate:

“çrotavyaḥ çruti-vākyebhyo mantavyaḥ co 'papattibhiḥ  
 matvā ca satataṁ dhyeya, ete darçana-hetava” iti.

dhyeyo yoga-çāstra-prakāreṇa 'ti çeṣaḥ. tatra çrutibhyaḥ çruteṣu puruṣ-  
 ārtha-tad-dhetu-jñāna-tad-viṣayā-'tma-svarūpā-'diṣu çruty-avirodhinīr upa- 25  
 pattih Ṣaḍadhyāyī-rūpeṇa viveka-çāstreṇa Kapila-mūrtir Bhagavān upa-  
 dideṣa. «nanu nyāya-vāiçeṣikābhyām apy eteṣv artheṣu nyāyaḥ pradarçita  
 iti tābhyām asya gatārthatvam ; saḡuṇa-nirguṇatvā-'di-viruddha-rūpāir  
 ātma-sādhakatayā tad-yuktibhir atratya-yuktinām virodheno 'bhayor eva  
 durghaṭam prāmānyam» iti. māi 'vam ! vyāvahārika-pāramārthika-rūpa- 30  
 viṣaya-bhedena gatārthatva-virodhayor abhāvāt. nyāya-vāiçeṣikābhyām  
 hi sukhi-duḥkhy-ādy-anuvādato dehā-'di-mātra-vivekenā 'tmā prathama-  
 bhūmikāyām anumāpitaḥ ; ekadā para-sūksme praveçā-'sambhavāt. tadīyaṁ  
 ca jñānaṁ dehā-'dy-ātmatā-nirasanena vyāvahārikaṁ tattva-jñānam bhavaty



eva; yathā puruṣe sthāṇu-bhrama-nirāsakatayā kara-caraṇā-'di-mattva-jñānaṃ vyavahāratas tattva-jñānaṃ, tadvat. ata eva

“prakṛter guṇa-sammūḍhāḥ sajjante guṇa-karmasu;  
tān akṛtsna-vido mandān kṛtsnavin na vicālayed”

- 6 iti Gītāyāṃ kartṛtvā-'bhīmāninas tārīkasyā 'kṛtsna-vittvam eva kṛtsna-vit  
sāṃkhyā-'pekṣayo 'ktaṃ, na tu sarvathāi 'vā 'jñatvam iti. tathā tadīyam  
api jñānam apara-vāirāgya-dvārā paramparayā mokṣa-sādhanaṃ bhavaty  
eve 'ti; taj-jñānā-'pekṣayā 'pi ca sāṃkhya-jñānam eva pāramārthikam para-  
vāirāgya-dvārā sāksān mokṣa-sādhanaṃ ca bhavati; ukta-Gītā-vākyenā  
10 'tmā-'kartṛtvā-jñasyāi 'va kṛtsna-vittva-siddheḥ; “tīrṇo hi tadā bhavati  
hrdayasya cōkān,” “kāmā-'dikam mana eva,” “sa samānaḥ sann ubhāu  
lokāv anusamcarati, dhyāyati 'va, lelāyati 'va,” “sa yad atra kiṃcit  
paçyaty, ananvāgatas tena bhavati” 'ty-ādi-tāttvika-çruti-çatāiḥ

- “prakṛteḥ kriyamāṇāni guṇāiḥ karmāṇi sarvaçaḥ;  
15 ahaṃkāra-vimūḍhā-'tmā kartā 'ham iti manyate.”  
“nirvāṇamaya evā 'yam ātmā jñānamayo 'malah,  
duḥkhā-'jñānamayā dharmāḥ; prakṛtes te tu, nā 'tmana”

ity-ādi-tāttvika-smṛti-çatāiḥ ca nyāya-vāiçeṣiko-'kta-jñānasya paramārtha-  
bhūmau bādhitatvāc ca. na cāi 'tāvatā nyāyā-'dy-apramāṇyam; vivakṣitā-  
20 'rthe dehā-'dy-atirekā-'ñçe bādha-'bhāvāt, yat-paraḥ çabdaḥ sa çabdā-'rtha  
iti nyāyāt. ātmani sukhā-'di-mattvasya loka-siddhatayā tatra pramāṇa-  
'ntarā-'napekṣaṇena tad-añçasyā 'nuvādatvān na çāstra-tātparya-viçaya-  
tvam iti.

- «syād etat. nyāya-vāiçeṣikābhyām atrā 'virodho bhavatu; brahma-  
25 mīmāṃsā-yogābhyām tu virodho 'sty eva; tābhyām nitye-'çvara-sādhanaḥ,  
atra ce 'çvarasya pratiṣidhyamānatvāt. na cā 'trā 'pi vyāvahārika-pāra-  
mārthika-bhedena seçvara-nirīçvara-vādayor avirodho 'stu; seçvara-vādasyo  
'pāsanā-paratva-sambhavād' iti vācyam; vinigamakā-'bhāvāt. içvaro hi  
durjñeya iti nirīçvaratvam api loka-vyavahāra-siddham āiçvarya-vāirāgyāyā  
30 'nuvādituṃ çakyata, ātmanaḥ saguṇatvam iva, na tu kvā 'pi çruty-ādāv  
içvaraḥ sphuṭam pratiṣidhyate, yena seçvara-vādasyāi 'va vyāvahārikatvam  
avadhāryete » 'ti. atro 'cyate: atrā 'pi vyavahāra-paramārtha-bhāvenāi  
'va vyavasthā sambhavati;

“asatyam apratiṣṭhaṃ te jagad āhur anīçvaram”

- 35 ity-ādi-çāstrāir nirīçvara-vādasya ninditatvād asminn eva çāstre vyāvahāri-  
kasyāi 've 'çvara-pratiṣedhasyāi 'çvarya-vāirāgyā-'dy-artham anuvādatvāu-  
'cityāt. yadi hi lāukāyatika-matā-'nusāreṇa nityāi-'çvaryāṃ na pratiṣi-  
dhyaeta, tadā paripūrṇa-nitya-nirdoṣāi-'çvarya-darçanena tatra cittā-'veçato  
vivekā-'bhyāsa-pratibandhaḥ syād iti sāṃkhyā-'cāryāṇāṃ āçayaḥ. seçvara-

vādasya na kvā 'pi nindā-'dikam asti, yeno 'pāsanā-'di-paratayā tac chāstraṁ  
sāṁkoccyeta. yat tu

“nā 'sti sāṁkhya-samarṇ jñānaṁ, nā 'sti yoga-samam balam.  
atra te saṁcayo mā bhūj, jñānaṁ sāṁkhyam param matam”

ity-ādi vākyam, tad vivekā-'ñça eva sāṁkhya-jñānasya darṣanā-'ntarebhya 5  
utkarṣam pratipādayati, na tv iṣvara-pratiṣedhā-'ñçe 'pi. tathā Parāṣarā-  
'dy-akhila-ṣiṣṭa-saṁvādād api seṣvara-vādasyāi 'va pāramārthikatvam ava-  
dhāryate. api ca

“Akṣapāda-praṇīte ca Kāpāde sāṁkhya-yogayoh  
tyājyaḥ ṣṛuti-viruddho 'ñçaḥ ṣṛuty-eka-ṣaraṇāir nṛbhiḥ. 10  
Jāminīye ca Vāiyāse viruddhā-'ñço na kaṣcana;  
ṣṛutyā vedā-'rtha-vijñāne ṣṛuti-pāram gatāu hi tāv”

iti Parāṣaro-'papurāṇā-'dibhyo 'pi brahma-mīmāṁsāyā iṣvarā-'ñçe bala-  
vattvam. tathā

“nyāya-tantrāṇy anekāni tāis-tāir uktāni vāḍibhiḥ;  
hetv-āgama-sad-ācārāir yad yuktaṁ, tad upāsyatām” 15

iti Mokṣadharma-vākyād api Parāṣarā-'dy-akhila-ṣiṣṭa-vyavahāreṇa brahma-  
mīmāṁsā-nyāya-vāiṣeṣikā-'dy-ukta iṣvara-sādhaka-nyāya eva grāhyo, bala-  
vattvāt, tathā

“yam na paṣyanti yogī-'ndrāḥ sāṁkhyā api maheṣvaram 20  
anādi-nidhanam brahma, tam eva ṣaraṇam vraje”

'ty-ādi-Kāurmā-'di-vākyāiḥ sāṁkhyānām iṣvarā-'jñānasyāi 'va Nārāyaṇā-  
'dinā prokṭatvāc ca.

kiṁ ca brahma-mīmāṁsāyā iṣvara eva mukhyo viṣaya upakramā-'dibhir  
avadhṛtaḥ. tatrā 'ñçe tasya bādhe ṣāstrasyāi 'vā 'prāmāṇyam syād, yat- 25  
paraḥ ṣabdaḥ sa ṣabdā-'rtha iti nyāyāt. sāṁkhya-ṣāstrasya tu puruṣārtha-  
tat-sādhana-prakṛti-puruṣa-vivekā eva mukhyo viṣaya iti 'ṣvara-pratiṣedhā-  
'ñça-bādhe 'pi nā 'prāmāṇyam, yat-paraḥ ṣabdaḥ sa ṣabdā-'rtha iti nyāyāt.  
ataḥ sāvakāṣatayā sāṁkhyam eve 'ṣvara-pratiṣedhā-'ñçe durbalam iti. na  
ca «brahma-mīmāṁsāyām apī 'ṣvara eva mukhyo viṣayo, na tu nityāi- 30  
'ṣvaram» iti vaktum ṣakyate; “smṛty-anavakāṣa-doṣa-prasaṅga”-rūpa-  
pūrvapakṣasyā 'nupapattyā nityāi-'ṣvarya-viṣiṣṭatvenāi 'va brahma-mīmāṁ-  
sā-viṣayatvā-'vadhāraṇāt. brahma-ṣabdasya para-brahmaṇy eva mukhya-  
tayā tu “athā 'taḥ para-brahma-jijñāse” 'ti na sūtritam iti. etena sāṁkhya-  
virodhād brahma-yoga-darṣanayoh kārye-'ṣvara-paratvam api na ṣaṅkanī- 35  
yam; prakṛti-svātantryā-'pattyā “racanā-'nupapatteḥ ca nā 'numānam”  
ity-ādi-brahma-sūtra-paramparā-'nupapatteḥ ca; tathā “sa pūrveṣām api  
guruḥ, kālenā 'navacchedād” iti Yoga-sūtra-tadīya-Vyāsa-bhāṣyābhyām



sphuṭam iṣa-nityatā-'vagamāc ce 'ti. tasmād abhyupagama-vāda-prāuḍhi-vādā-'dināi 'va sāṃkhyasya vyāvahārike-'ṣvara-pratiśedha-paratayā brahma-mīmāṃsā-yogābhyām saha na virodhaḥ. abhyupagama-vādaḥ ca ṣāstre dṛṣṭo, yathā Viṣṇupurāṇe :

- 5           “ete bhinna-dr̥ṣṭāṃ, dāityā, vikalpāḥ kathitā mayā,  
            kṛtvā 'bhyupagamaṃ tatra. saṃkṣepaḥ gr̥hyatām mame ”

'ti. astu vā pāpinām jñāna-pratibandhā-'rtham āstika-darṣaneṣv apy aṅgataḥ ṣṛuṭi-viruddhā-'rtha-vyavasthāpanam. teṣu-teṣv aṅgeṣv aprāmāṇyāṃ ca ; ṣṛuṭi-smṛty-aviruddheṣu tu mukhya-viṣayeṣu prāmāṇyam asty eva. ata  
10 eva Padmapurāṇe brahma-yoga-darṣanā-'tiriktānām darṣanānām nindā 'py upapadyate, yathā tatra Pārvatīm pratī 'ṣvara-vākyam :

- “ ṣṛṇu, devī, pravakṣyāmi tāmasāni yathā-kramam,  
            yeṣāṃ ṣṛavaṇa-mātrena pātityāṃ jñāninām api.  
            prathamam hi mayāi 'vo 'ktaṃ cāivam pācupatā-'dikam.  
15           mac-chakty-āveṣitāir viprāiḥ samproktāni tataḥ param :  
            Kapādena tu samproktaṃ ṣāstraṃ vāiṣeṣikam mahat,  
            Gautamena tathā nyāyam, sāṃkhyam tu Kapilena vāi,  
            dvi-janmanā Jāimininā pūrvam vedamayā-'rthataḥ  
            nirīṣvareṇa vādena kṛtaṃ ṣāstram mahattaram.  
20           Dhiṣaṇena tathā proktaṃ cārvākam ati-garhitam.  
            dāityānām nācanā-'rthāya Viṣṇunā Buddha-rūpiṇā  
            bāuddha-ṣāstram asat proktaṃ nagna-nīlapatā-'dikam.  
            māyāvādam asac chāstram pracchannam bāuddham eva ca  
            mayāi 'va kathitaṃ, devī, kalāu brāhmaṇa-rūpiṇā  
25           apārthaṃ ṣṛuṭi-vākyānām darṣayal loka-garhitam.  
            karma-svarūpa-tyājyatvam atra ca pratipādyate,  
            sarva-karma-paribhraṇṇān nāiṣkarmyaṃ tatra co 'cyate.  
            parātma-jīvayor āikyam mayā 'tra pratipādyate,  
            brahmaṇo 'sya param rūpaṃ nirguṇaṃ darṣitam mayā.  
30           sarvasya jagato 'py asya nācanā-'rthaṃ kalāu yuge  
            vedā-'rtha-van mahā-ṣāstram māyāvādam avāidikam  
            mayāi 'va kathitaṃ, devī, jagatām nāca-kāraṇād ” iti.

adhikam tu brahma-mīmāṃsā-bhāṣye prapañcitam asmābhir iti. tasmād āstika-ṣāstrasya na kasyā 'py aprāmāṇyāṃ virodho vā ; sva-sva-viṣayeṣu  
35 sarveṣāṃ abādhd, avirodhāc ce 'ti. « nanv evam puruṣa-bahutvā-'ñce 'py asya ṣāstrasyā 'bhyupagama-vādatvaṃ syāt ? » na syāt ; avirodhād, brahma-mīmāṃsāyām apy “ aṅgo nānā-vyapadeṣād ” ity-ādi-sūtra-jātāir jīvā-'tma-bahutvayāi 'va nirpayāt. sāṃkhya-siddha-puruṣāṇām ātmatvaṃ tu brahma-mīmāṃsāyā bādhyata eva ; “ ātme 'ti tū 'payantī ” 'ti tat-sūtreṇa paramā-

'tmana eva paramā-rtha-bhūmāv ātmatvā-vadhāraṇāt. tathā 'pi ca sām-  
khyasya nā 'prāmāṇyam; vyāvahārikā-tmano jīvasye 'tara-viveka-jñānasya  
mokṣa-sādhanaṭve vivakṣitā-rthe bādha-bhāvāt. etena ṣṛuṭi-smṛti-pra-  
siddhāyor nānātmāi-kātmavayor vyāvahārika-pāramārthika-bhēdenā 'vi-  
rodha iti brahma-mīmāṃsāyām prapañcitam asmābhir iti dik. 5

«nanv evam api Tattvasamāsā-khya-sūtrāṇi sahā 'syāḥ Ṣaḍadhyāyāḥ  
pāunaruktyam» iti cen, māi 'vam! saṃkṣepa-vistara-rūpeṇo 'bhayor apy  
apāunaruktyāt. ata evā 'syāḥ Ṣaḍadhyāyā yoga-darśanasye 'va Sāṃkhya-  
pravacana-saṃjñā yuktā. Tattvasamāsā-khyaṃ hi yat saṃkṣiptam sām-  
khya-darśanam, tasyāi 'va prakarṣeṇā 'bhyām nirvacanam iti. viśeṣas tv 10  
ayam: yat Ṣaḍadhyāyām Tattvasamāsā-khyo-ktā-rtha-vistara-mātram,  
yoga-darśane tv ābhyām abhyupagama-vāda-pratīṣiddhasye 'cvarasya nirū-  
paṇena nyūnatā-parihāro 'pi 'ti. asya ca sāmkhya-saṃjñā sāvayā

“saṃkhyām prakurvate cāi 'va prakṛtiṃ ca pracakṣate,  
tattvāni ca catur-viṇṣat; tena sāmkhyaḥ prakīrtitā” 15

ity-ādibhyo Bhāratā-di-vākyebhyaḥ. sāmkhya samyag-vivekenā 'tma-  
kathanam ity arthaḥ. ataḥ sāmkhya-ṣaḍdasya yoga-rūḍhatayā

“tat-kāraṇam sāmkhya-yogā-dhigamyam”

ity-ādi-ṣṛuṭiṣu

“eṣā te 'bhīhitā sāmkhye buddhir, yoge tv imām ṣṛṇv” 20

ity-ādi-smṛtiṣu ca sāmkhya-ṣaḍdena sāmkhya-ṣāstram eva grāhyaṃ, na  
punar arthā-ntaram kalpanīyam iti.

tad idam mokṣa-ṣāstram cikitsā-ṣāstra-vac catur-vyūham. yathā hi  
roga ārogyam roga-nidānam bhāṣajyam iti catvāro vyūhāḥ samūhāḥ cikitsā-  
ṣāstrasya pratipādyās, tathāi 'va heyam hānam heya-hetur hāno-pāyaḥ ce 25  
'ti catvāro vyūhā mokṣa-ṣāstrasya pratipādyā bhavanti; mumuksubhir  
jijñāsitatvāt. tatra trividham duḥkham heyam; tad-atyanta-nivṛttir hānam;  
prakṛti-puruṣa-saṃyoga-dvārā cā 'viveko heya-hetuḥ; viveka-khyātis tu  
hāno-pāya iti. vyūha-ṣaḍdena cāi 'ṣām upakaraṇa-saṃgrahaḥ.

tatra cā 'dāu phalatvenā 'bhyarhitam hānam tat-pratīyogī-vidhayāi 'va 30  
ca heyam pratipādayiṣyan ṣāstra-kāraḥ ṣiṣyā-vadhānāya ṣāstrā-rambham  
pratijānīte:

**atha trividha-duḥkhā-tyanta-nivṛttir atyanta-puruṣārthaḥ. 1.**

atha-ṣaḍdo 'yam uccāraṇa-mātreṇa maṅgala-rūpaḥ. ata eva “maṅgalā-  
'caraṇam ṣiṣṭā-cārād” iti svayam eva pañcamā-dhyāye vakṣyati. arthas 35  
tv atrā 'tha-ṣaḍdasyā 'dhikāra eva; praṇā-nantaryā-dīnām puruṣārthena  
sahā 'nvayā-sambhavāt; jñānā-dy-ānantaryasya ca sūtrāir eva vakṣya-  
mānatayā tat-pratipādana-vāiyarthiyāt; adhikāra-bhinnā-rthatve ṣāstrā-



- 'rambha-pratijñā-'dy-alābha-prasaṅgāc ca. tasmāt puruṣārthasyo 'pakramo-  
'pasamhāra-darṣanād adhikārā-'rthatvam evo 'citam. "tad-ucchittiḥ puru-  
ṣārtha" ity upasamhāro bhaviṣyati 'ti. adhikāraḥ cā 'dhikyena prādhān-  
yena 'rambhaṇam. ārambhaḥ ca yady api sākṣāc chāstrasyāi 'va, tathā 'pi  
5 tad-dvārā cāstrā-'rtha-tad-vicārayor api 'ti. tathā ca sādhanā-'dy-upakaraṇa-  
sahito yathokta-puruṣārtho 'dhikṛtaḥ, prādhānyena nirūpayitum asmābhiḥ  
prārabdha iti sūtra-vākyā-'rthaḥ. trividham ādhyātmikam ādhibhāutikam  
ādhidāivikam ca duḥkham. tatrā 'tmānaṁ sva-saṅghātam adhikṛtya  
pravṛttam ity ādhyātmikam: cārīram mānaṁ ca. tatra cārīram vyādhy-  
10 ādy-uttham, mānaṁ kāmā-'dy-uttham. tathā bhūtāni prāṇino 'dhikṛtya  
pravṛttam ity ādhibhāutikam, vyāghra-corā-'dy-uttham. devān agni-vāy-  
v-ādīn adhikṛtya pravṛttam ity ādhidāivikam, dāha-çitā-'dy-uttham iti vibhā-  
gaḥ. yady api sarvam eva duḥkham mānaṁ, tathā 'pi mano-mātra-  
janyatvā-'janyatvābhyām mānasatvā-'mānasatva-viṣeṣaḥ. eṣāṁ trividha-  
15 duḥkhānāṁ yā 'tyanta-nivṛttiḥ sthūla-sūkṣma-sādhāranyena niḥṣeṣato  
nivṛttiḥ. so 'tyantaḥ paramaḥ puruṣārthaḥ, puruṣāṇāṁ buddher iṣṭa ity  
avāntara-vākyā-'rthaḥ. tatra sthūlaṁ duḥkham vartamānā-'vasthaṁ, tac  
ca dvitīya-kṣaṇād upari svayam eva naṅkṣyati; ato na tatra jñānā-'pekṣā;  
atītam tu prāg eva naṣṭam iti na tatra sādhanā-'pekṣe 'ti pariṣeṣād anāgatā-  
20 'vastha-sūkṣma-duḥkha-nivṛttir eva puruṣārthatayā prakṛte paryavasyati.  
tathā ca Yoga-sūtram: "heyam duḥkham anāgatam" iti. nivṛttiḥ ca na  
nāṣo, 'pi tv atītā-'vasthā; dhvaṅsa-prāgabdhāvayor atītā-'nāgatā-'vasthā-  
svarūpatvāt; sat-kārya-vādidbhir abhāvā-'naṅgikārāt. «nanu kadācid apy  
avartamānam anāgataṁ duḥkham aprāmāṇikam; ataḥ kha-puṣpa-nivṛtti-  
25 vat tan-nivṛtter na puruṣārthatvam yuktam» iti. māi 'vam! sarvatra hi  
sva-sva-kārya-janana-çaktir yāvad-dravya-sthāyini 'ti Pātañjale siddham;  
dāhā-'di-çakti-çūnyasyā 'gny-ādeḥ kvāpy adarṣanāt. sā ca çaktir anāgatā-  
'vastha-tat-tat-kārya-rūpā; iyam eva co 'pādāna-kāraṇa-svarūpa-yogyate 'ty  
api gīyate. ato yāvac citta-sattā, tāvad evā 'nāgata-duḥkha-sattā 'numīyate;  
30 tan-nivṛttiḥ ca puruṣārtha iti. jīvan-mukti-daçāyām ca prārabdha-karma-  
phalā-'tiriktānāṁ duḥkhānāṁ anāgatā-'vasthānāṁ bijā-'khyānāṁ dāho,  
videha-kāivalye tu cittena saha vināça ity avāntara-viṣeṣaḥ. bija-dāhaḥ cā  
'vidyā-sahakārya-uccheda-mātram; jñānasyā 'vidyā-mātro-'cchedakatvasya  
loke siddhatvāt. ata eva cittena sahāi 'va duḥkhasya nāçāḥ; jñānasya  
35 sākṣād duḥkhā-'di-nāçakatve pramāṇā-'bhāvād iti.

«nanu tathā 'pi duḥkha-nivṛttir na puruṣārthaḥ sambhavati; duḥ-  
khasya citta-dharmatvena puruṣe tan-nivṛtty-asambhavāt; duḥkha-nivṛtti-  
çabdasya duḥkhā-'nutpādā-'rthakatve 'pi puruṣe tasya nitya-siddhatvāt.  
yat tu <kaṇṭha-cāmikara-vat siddhe 'py asiddhatva-bhramāt puruṣārthatā  
40 syād> iti, tan na; evam api pumān nirduḥkha iti çravaṇa-manano-'ttaraṁ  
duḥkha-hānā-'rthaṁ nididhyāsanā-'dāu pravṛtty-anupapatteḥ. bahv-āyāsa-



sūdhye hy upāye phala-niṣcayād eva pravṛttir bhavati; prakṛte tu śravaṇa-  
mananābhyām siddhatva-jñānān nā 'prāmānya-jñānā-'nāskanditaḥ phalasyā  
'siddhatva-niṣcayo 'stī 'ti. kiṃ ca bhavatu kadācid bhramā-'dinā puruṣe-  
'cchā-viṣayatvaṃ duḥkhā-'bhāvasya; ṣṛutis tu moha-nācinī kathāṃ sid-  
dhasya phalatvam pratipādayet: "tarati ṣoḍaśa ātma-vid," "vidvān harṣa- 5  
ṣoḍaśa jahātī" 'ty-ādir' iti?

atro 'cyate: "na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas  
tad-yogād ṛta" iti heya-hetv-avadhāraka-sūtreṇāi 'vā 'yam pūrva-pakṣaḥ  
samādhāsyate. tathā hi, pratibimba-rūpeṇa puruṣe 'pi sukha-duḥkhe staḥ;  
anyathā taylor bhogyatvā-'nupapatteḥ. sukhā-'di-grahaṇaṃ hi bhogo, 10  
grahaṇaṃ ca tad-ākāratā. sū ca kūṣastha-citāu buddher arthā-'kāra-vat  
pariṇāmo na sambhavatī 'ty agatyā pratibimba-svarūpatāyām eva pary-  
avasyati. ayam eva buddhi-vṛtti-pratibimbo "vṛtti-sārūpyam itaratre" 'ti  
Yoga-sūtreṇa 'ktaḥ. "sattve tu tapyamāne tad-ākārā-'nurodhī puruṣo 'py  
anu-tapyata iva dṛṣyata" iti Yoga-bhāṣye ca tad-ākārā-'nurodha-ṣabdena 15  
viśisyāi 'va tāpā-'di-duḥkhasya pratibimba uktaḥ. ata eva ca puruṣasya  
buddhi-vṛtty-uparāge sphaṭikaṃ dṛṣṭāntaṃ sūtra-kāro vakṣyati "kusuma-  
vac ca manir" iti. vedāntibhir api cetane 'dhyastatayāi 'va dṛṣya-bhānam  
ucyate; sa cā 'dhyāsaḥ pratibimbaṃ vinā na ghaṭeta; jñāna-mātrasyā  
'dhyāsatva ātmāśrayāt: adhyāsāj jñānaṃ, jñānam eva cā 'dhyāsa iti. tad 20  
etat smaryate 'pi:

"tasmiṃ cid darpaṇe sphāre samastā vastu-dṛṣṭayah;  
imāḥ tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

atra hi dṛṣṭi-ṣabdo buddhi-vṛtti-sāmānya-paro, yukti-sāmyāt. pratibimbaḥ  
ca tat-tad-upādhiṣu bimbā-'kāraḥ citta-pariṇāma iti. tasmāt pratibimba- 25  
rūpeṇa puruṣe duḥkha-sambandho bhogā-'khyo 'sti. atas tenāi 'va rūpeṇa  
tan-nivṛtteḥ puruṣārthatvaṃ yuktaṃ. ata eva duḥkham mā bhuñjīye 'ti  
prārthanā 'py ā-pāmaraṃ dṛṣyate. tac ca duḥkha-bhoga-nivṛtteḥ puru-  
ṣārthatvam anya-ṣeṣatayā na sambhavatī 'ti sāi 'va svataḥ puruṣārthaḥ;  
duḥkha-nivṛttis tu kaṇṭakā-'di-nivṛtti-vat tādarthyaena, na svataḥ puru- 30  
ṣārthaḥ. evaṃ sukham api na svataḥ puruṣārthaḥ, kiṃ tu tad-bhoga eva.  
tad idaṃ duḥkha-bhoga-nivṛtteḥ puruṣārthatvaṃ Yoga-bhāṣye Vyāsa-devāir  
uktaṃ: "tasmin nivṛtte puruṣaḥ punar idaṃ tāpa-trayaṃ na bhuñkta" iti.  
ataḥ ṣṛutāv api duḥkha-nivṛtteḥ puruṣārthatvaṃ viṣayatā-sambandhenāi  
'va bodhyam. tad etad Yogavārttike prapañcitam asmābhir iti dik. tad 35  
evam anena sūtreṇa vyūha-dvayaṃ saṃkṣepeṇa 'ddiṣṭaṃ, vistaras tv  
anayoḥ paṇḍitā bhavite 'ti.

ataḥ paraṃ vakṣyamāṇasya hāno-'pāya-vyūhasyā 'kāṅkṣā-'rthaṃ tad-  
itāreṣāṃ hāno-'pāyatvam pratyācāṣṭe sūtra-jātena:

na dṛṣṭāt tat-siddhir, nivṛtte 'py anuvṛtti-darṣanāt. 2.

lāukikād upāyād dhanā-'der atyanta-duḥkha-nivṛtti-siddhir nā 'sti. kutaḥ? dhanā-'dinā duḥkhe nivṛtte paçcād dhanā-'di-kṣaye punar api duḥkhā-'nuvṛtti-darṣanād ity arthaḥ. tathā ca çrutiḥ "amṛtatvasya tu nā  
5 'çā 'sti vittene" 'ty-ādih.

« nanv evaṃ dhanā-'dy-arjanasya kuñjara-çāuca-vad duḥkhā-'nivartakatve katham tatra pravṛttiḥ? » tatrā 'ha :

prātyahika-kṣut-pratikāra-vat tat-pratikāra-ceṣṭanāt puruṣārthatvam. 3.

10 dṛṣṭa-sādhana-janyāyām duḥkha-nivṛttāv atyanta-puruṣārthatvam eva nā 'sti, yathā-katham-cit puruṣārthatvaṃ tv asty eva. kutaḥ? prātyahikasya kṣud-duḥkhasya nirākaraṇa-vad eva tena dhanā-'dinā duḥkha-nirākaraṇasya ceṣṭanād anveṣaṇād ity arthaḥ. ato dhanā-'dy-arjane pravṛttir upapadyata iti bhāvaḥ. kuñjara-çāuca-'dikam apy āpāta-duḥkha-nivarta-  
15 katayā manda-puruṣārtho bhavaty eve 'ti.

sa ca dṛṣṭa-sādhana-jo manda-puruṣārtho vijñāir heya ity āha :

sarvā-'sambhavāt sambhave 'pi sattā-'sambhavād dheyah pramāṇa-kuçalāih. 4.

sa ca dṛṣṭa-sādhana-jo duḥkha-pratikāro duḥkhā-'duḥkha-viveka-çāstrā-  
20 'bhijñāir heyo duḥkha-pakṣe nikṣepaṇīyah. kutaḥ? sarvā-'sambhavāt sarva-duḥkheṣu dṛṣṭa-sādhanaih pratikārā-'sambhavāt. yatrā 'pi sambhavas, tatrā 'pi pratigraha-pāpā-'dy-uttha-duḥkhā-'vaçyakatvam āha : sambhave 'pī 'ti ; sambhave 'pi dṛṣṭo-'pāya-nāntariyakā-'di-duḥkha-samparkā-'vaçyam-bhāvād ity arthaḥ. tathā ca Yoga-sūtram : " pariṇāma-tāpa-saṃskāra-  
25 duḥkhāir guṇa-vṛtti-virodhāc ca sarvam eva duḥkham vivekina " iti.

« nanu dṛṣṭa-sādhana-janye sarvasminn eva duḥkha-pratikāre duḥkha-sambheda-niyamo 'prayojakaḥ ; tathā ca smaryate :

" yan na duḥkkena sambhinnam na ca grastam anantaram  
abhilāṣo-'panītam ca, tat sukham svaḥ-padā-'spadam " iti. »

30 tatrā 'ha :

utkarṣād api mokṣasya, sarvo-'tkarṣa-çruteḥ. 5.

dṛṣṭa-sādhana-'sādhyasya mokṣasya dṛṣṭa-sādhana-sādhyā-rājyā-'dibhya  
utkarṣāt teṣu duḥkha-sattā-'vadhāryate ; api-çabdāt triguṇā-'tmakatvā-'der  
api mokṣasyo 'tkarṣe pramāṇam sarvo-'tkarṣa-çruter iti ; " na ha vāi  
35 saçarīrasya sataḥ priyā-'priyayor apahatir asti ; açaīrām vāva santam priyā-  
'priye na sprçata " ity-ādinaḥ videha-kāivalyasyo 'tkarṣa-çruter ity arthaḥ.



«nanu mā bhavatu dr̥ṣṭa-sādhanaḍ atyanta-duḥkha-nivṛttiḥ; adr̥ṣṭa-sādhanaḍ tu vāidika-karmaṇaḥ syāt; “apāma somam, amṛtā abhūme” ’ty-ādi-ḥṛuter» iti. tatrā ’ha:

aviṣeṣaḥ co ’bhayaḥ. 6.

ubhayor eva dr̥ṣṭā-dr̥ṣṭayor atyanta-duḥkha-nivṛtṭy-asādhakatve ya- 5  
thokta-tad-dhetutve cā ’viṣeṣa eva mantavya ity arthaḥ. etad eva Kāri-  
kāyām uktam:

“dr̥ṣṭavad ānuḥravikaḥ; sa hy aviṣuddhi-kṣayā-’tiṣaya-yukta” iti.

guror anuḥrūyata ity anuḥravo vedaḥ; tad-vihita-yāgā-’dir ānuḥravikaḥ.  
sa dr̥ṣṭo-’pāya-vad evā ’viṣuddhyā hiṁsā-’di-pāpena vināci-sātiṣaya-phala- 10  
katvena ca yukta ity arthaḥ. «nanu vāidha-hiṁsāyāḥ pāpa-janakatve  
balavad-anīṣṭā-nanubandhī-’ṣṭa-sādhanaṭva-rūpasya vidhy-arthasyā ’nupa-  
pattir» iti cen, na; vāidha-hiṁsā-janyā-nīṣṭasye ’ṣṭo-’tpatti-nāntariyakatvene  
’ṣṭo-’tpatti-nāntariyaka-duḥkhā-’dhika-duḥkhā-janakatva-rūpasya balavad-  
anīṣṭā-nanubandhitvasya vidhy-aṅcasyā ’kṣateḥ. yat tu «vāidha-hiṁsā- 15  
’tirikta-hiṁsāyā eva pāpa-janakatvam» iti, tad asat; saṁkoce pramāṇā-  
’bhāvāt; Yudhiṣṭhirā-’dīnām sva-dharme ’pi yuddhā-’dāu jñāti-vadhā-’di-  
pratyaavāya-parihārāya prāyaścitta-ḥṛavaṇāc ca;

“tasmād yāsyāmy ahaṁ, tāta, dr̥ṣṭve ’maṁ duḥkha-saṁnidhim  
trayī-dharmam adharmā-’dhyam kimpāka-phala-saṁnibham” 20

iti Mārkaṇḍeya-vacanāc ca. “ahiṁsan sarva-bhūtāny anyatra tīrthebhya”  
iti ḥṛutis tu vāidhā-’tirikta-hiṁsā-nivṛtṭter iṣṭa-sādhanaṭvam eva vakti, na tu  
vāidha-hiṁsāyā anīṣṭa-sādhanaṭvā-’bhāvam apī ’ty-ādikam Yogavārttike  
draṣṭavyam iti dik.

“na karmaṇā na prajāyā dhanena, tyāgenāi ’ke amṛtatvam ānaḥṛ” iti, 25

“tam eva viditvā ’ti mṛtyum eti, nā ’nyaḥ panthā vidyate ’yanāye”

’ty-ādi-ḥṛuti-virodhena tu soma-pānā-’dibhir amṛtatvaṁ gāuṇam eva man-  
tavyam;

“ā-bhūta-samplavaṁ sthānam amṛtatvaṁ hi bhāṣyata”

iti Viṣṇupurāṇāt.

30

tad evaṁ dr̥ṣṭā-dr̥ṣṭo-’pāyayoh sākṣāt-parama-puruṣārthā-’sādhanaṭve  
sādhite tad-upāyā-kāṅkṣāyām viveka-jñānam upāyo vaktavyaḥ. tatra  
viveka-jñānam avivekā-khya-duḥkha-hetū-’ccheda-dvārāi ’va hāno-’pāya ity  
āḥayenā ’dāv avivekam eve ’tara-pratiṣedhena heya-hetutayā pariṣeṣayati  
praghaṭṭakena: 35

na svabhāvato baddhasya mokṣa-sādhano-’padeṣa-vidhiḥ. 7.

duḥkhā-’tyanta-nivṛtṭter mokṣatvasyo ’ktatayā bandho ’tra duḥkha-yoga  
eva. tasya bandhasya puruṣe na svābhāvikatvaṁ vakṣyamāṇa-lakṣaṇam asti,

yato na svabhāvato baddhasya mokṣāya sādhanā-padeṣasya ṇāntasya vi-  
dhir anuṣṭhānaṁ niyojyānāṁ ghaṭate. na hy agneḥ svābhāvikād āuṣṇyān  
mokṣaḥ sambhavati; svābhāvikasya yāvad-dravya-bhāvitvād ity arthaḥ.  
tad uktam Īṣvara-gītāyām :

- 5 “yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,  
na hi tasya bhaven muktir janmā-ntara-ṇatāir apī” 'ti.

yasmin sati kāraṇa-vilambād vilambo yasyo 'tpattāu na bhavati, tasya tat  
svābhāvikam iti svābhāvikatva-lakṣaṇam.

- « nanu sarvado 'palambhā-patter duḥkhasya svābhāvikatva-ṇaṁkai 'va  
10 nāstī » 'ti cen, na; triguṇā-tmakatvena cittasya duḥkha-svabhāvatve 'pi  
sattvā-dhikyenā 'bhībhavāt sadā duḥkhā-nupalabdhi-vad ātmano 'pi tad-  
anupalabdhi-sambhavāt; duḥkha-svābhāvikatva-vādibhir bāuddhāiḥ citta-  
syāi 'vā 'tmatū-bhyupagamāc ca. « athāi 'vam ātma-nāṇād eva mokṣo 'stv »  
iti cen, na; aham baddho vimuktaḥ syām iti bandha-sāmānādhikarāṇyenāi  
15 'va mokṣasya puruṣārthatvād iti.

« bhavatv ananuṣṭhānaṁ, tena kim? » ity ata āha :

svabhāvasyā 'napāyitvād ananuṣṭhāna-lakṣaṇam aprāmāṇyam. 8.

svabhāvasya yāvad-dravya-bhāvitvān mokṣā-sambhavana tat-sādhanā-  
'padeṣṭṛ-ṇruter ananuṣṭhāna-lakṣaṇam aprāmāṇyaṁ syād ity arthaḥ.

- 20 « nanu ṇruti-balād evā 'nuṣṭhānaṁ syāt? » tatrā 'ha :

nā 'ṇakyo-padeṣa-vidhir, upadiṣṭe 'py anupadeṣaḥ. 9.

nā 'ṇakyāya phalāyo 'padeṣasyā 'nuṣṭhānaṁ sambhavati, yata upadiṣṭe  
'pi vihite 'py aṇakyasyo 'pāye sa upadeṣo na bhavati, kim tū 'padeṣ-ḥ bhāsa  
eva; bādhitam arthaṁ vedo 'pi na bodhayatī 'ti nyāyād ity arthaḥ.

- 25 atra ṇaṁkate :

ṇukla-ṇaṭa-vad bīja-vac cet, 10.

- « nanu svābhāvikasyā 'py apāyo drṇyate, yathā ṇukla-ṇaṭasya svābhā-  
vikam ṇaṁklyam rāṇeṇā 'panīyate, yathā ca bījasya svābhāviky apy aṁkura-  
ṇaktir agnīnā 'panīyate; ataḥ ṇukla-ṇaṭa-vad bīja-vac ca svābhāvikasya  
30 bandhasyā 'py apāyaḥ puruṣe sambhavatī 'ti tadvad eva tat-sādhanā-  
'padeṣaḥ syād » iti ced ity arthaḥ.

samādhatte :

ṇakty-udbhavā-nudbhavābhyām nā 'ṇakyo-padeṣaḥ. 11.

- ukta-drṇṣṭāntayor api nā 'ṇakyāya svābhāvikā-pāyāyo 'padeṣo lokānām  
35 bhavati. kutaḥ? ṇakty-udbhavā-nudbhavābhyām. drṇṣṭānta-dvaye hi



çauklyā-'der āvirbhāva-tirobhāvāv eva bhavataḥ, na tu çauklyā-'ñkura-  
çaktyor apāyo bhavati; rajakā-'di vyāpārāir yogi-saṅkalpā-'dibhiḥ ca  
rakta-paṭa-bhrṣṭa-bījayoḥ punaḥ çauklyā-'ñkuraçakty-āvirbhāvād ity arthaḥ.  
« nanv evam puruṣe 'pi duḥkha-çakti-tirobhāva eva mokṣo 'stv » iti cen,  
na; duḥkhā-'tyanta-nivṛtter eva loke puruṣārthatvā-'nubhavāc chruti- 5  
smṛtyoḥ puruṣārthatva-siddheḥ ca, na tu drṣṭāntayor iva tirobhāva-mātrasye  
'ti. kiṁ ca duḥkha-çakti-tirobhāva-mātrasya mokṣatve kadācid yogī-'çvara-  
saṅkalpā-'dinā çakty-udbhavasya bhrṣṭa-bījeṣv iva mukteṣv api sambhavenā  
'nirmokṣā-'pattir iti.

svabhāvato bandhaṁ nirākṛtya nimittebhyo 'pi bandham apākaroti 10  
sūtra-jātena. puruṣe duḥkhasya nāimittikatve 'pi jñānā-'dy-upāyo-'chedya-  
tvam na ghaṭeta; anāgatā-'vasta-sūkṣma-duḥkhasya yāvad-dravya-bhāvi-  
tvād ity āçayena nāimittikatvam nirākriyate.

**na kāla-yogato, vyāpino nityasya sarva-sambandhāt. 12.**

nā 'pi kāla-sambandha-nimittakaḥ puruṣasya bandhaḥ. kutaḥ? vyāpino 15  
nityasya kālasya sarvā-'vacchedena sarvadā muktā-'mukta-sakala-puruṣa-  
sambandhāt; sarvā-'vacchedena sadā sakala-puruṣāṇām bandhā-'patter ity  
arthaḥ. atra ca prakaraṇe kāla-deça-karmā-'dinām nimittatva-sāmānyam  
nā 'palapyate; çruti-smṛti-yuktibhiḥ siddhatvāt; kiṁ tu yan nāimittikatvam  
pākaja-rūpā-'di-van nimitta-janyatvam, tad eva bandhe pratiśidhyate, pu- 20  
ruṣe bandhasyāu 'pādhikatvā-'bhyupagamāt. « nanu kālā-'di-nimittakatve  
'pi sahakāry-antara-sambhavā-'sambhavābhyām vyavasthā syād » iti ced,  
evam sati yat-saṁyoge saty avaçyam bandhas, tatrāi va sahakāriṇi lāgha-  
vād bandho yuktaḥ; puruṣe bandha-vyavahārasyāu 'pādhikatvenā 'py  
upapatter iti kṛtām nāimittikatvene 'ti. 25

**na deça-yogato 'py asmāt. 13.**

deça-yogato 'pi na bandhaḥ. kutaḥ? asmāt pūrva-sūtro-'ktān muktā-  
'mukta-sarva-puruṣa-sambandhāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

**nā 'vasthāto, deha-dharmatvāt tasyāḥ. 14.**

saṅghāta-viçeṣa-rūpatā-'khyā deha-rūpā yā 'vasthā, na tan-nimittato 30  
'pi puruṣasya bandhaḥ. kutaḥ? tasyā avasthāyā deha-dharmatvāt; acetana-  
dharmatvād ity arthaḥ. anya-dharmasya sāksād anya-bandhakatve 'tipra-  
saṅgāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

« nanu puruṣasyā 'py avasthāyām kim bādhakam? » tatrā 'ha:

**asaṅgo 'yam puruṣa iti. 15.**

iti-çabdo hetv-arthe. puruṣasyā 'saṅgatvād avasthāyā deha-mātra-



dharmatvam iti pūrva-sūtrenā 'nvayaḥ. puruṣasyā 'vasthā-rūpa-vikāra-svīkāre vikāra-hetu-saṃyogā-'khyāḥ saṅgaḥ prasajyete 'ti bhāvaḥ. asaṅgatve ca ṣṛtiḥ: "sa yad atra kiñcit paçyaty, ananvāgatas tena bhavati; asaṅgo hy ayam puruṣa" iti. saṅgaç ca saṃyoga-mātram na bhavati; kāla-deça-sambandhasya pūrvam uktatvāt; ṣṛti-smṛtiṣu padma-pattra-stha-jalene 'va  
5 padma-patrasya 'saṅgatāyāḥ puruṣā-'saṅgatāyām dṛṣṭāntatā-çravanāc ca.

**na karmanā, 'nya-dharmatvād atiprasakteç ca. 16.**

na vihita-niṣiddha-karmanā 'pi puruṣasya bandhaḥ; karmanām anātma-dharmatvāt; anya-dharmena sāksād anyasya bandhe ca muktasyā 'pi  
10 bandhā-'patteḥ. «nanu sva-svo-'pādhi-karmanā bandhā-'ñgīkāre nā 'yam doṣa» ity āçayena hetv-antaram āha: atiprasakteç ce 'ti. pralayā-'dāv api duḥkha-yoga-rūpa-bandhā-'patteç ce 'ty arthaḥ. saḥakāry-antara-vilambato vilamba-kalpanam ca prāg eva nirākṛtam "na kāla-yogata" ity-ādi-sūtra iti.

«nanv evaṃ duḥkha-yoga-rūpo 'pi bandhaḥ karma-sāmānādhikaranyā-  
15 'nurodhena cittasyāi 'vā 'stu; duḥkhasya citta-dharmatāyāḥ siddhatvāc ca. kim-artham puruṣasyā 'pi kalpyate bandha?» ity āçāṅkāyām āha:

**vicitra-bhogā-'nupapattir anya-dharmatve. 17.**

duḥkha-yoga-rūpa-bandhasya citta-mātra-dharmatve vicitra-bhogā-'n-upapattiḥ. puruṣasya hi duḥkha-yogam vinā 'pi duḥkha-sāksātkārā-'khyā-  
20 bhoga-svīkāre sarva-puruṣa-duḥkhā-'dīnām sarva-puruṣa-bhogyatā syān, niyāmakā-'bhāvāt. tataç cā 'yam duḥkha-bhoktā 'yam ca sukha-bhokte 'ty-ādi-rūpa-bhoga-vāicitryam no 'papadyete 'ty arthaḥ. ato bhoga-vāicitryo-'papattaye bhoga-niyāmakatayā duḥkhā-'di-yoga-rūpo bandhaḥ puruṣe 'pi svīkāryaḥ. sa ca puruṣe duḥkha-yogaḥ pratibimba-rūpa eve 'ti prāg evo  
25 'ktam. pratibimbaç ca svo-'pādhi-vṛtter eva bhavati 'ti na sarva-puṃsām sarva-duḥkha-bhoga iti bhāvaḥ. citta-vṛtti-bodhe puruṣasyā 'nādiḥ sva-svāmi-bhāvaḥ sambandho hetur iti Yoga-bhāṣyād ayaṃ siddhāntaḥ siddhaḥ. citte ca puruṣasya svatvam sva-bhukta-vṛtti-vāsanā-vattvam iti. yat tu  
30 «cittasyāi 'va bandha-mokṣāu, na puruṣasye» 'ti ṣṛti-smṛtiṣu gīyate, tad bimba-rūpa-duḥkha-yoga-rūpam pāramārthikam bandham ādāya bodhyam.

sāksāt-prakṛti-nimittakatvam api bandhasyā 'pākaroti:

**prakṛti-nibandhanāc cen, na, tasyā api pāratantryam. 18.**

«nanu prakṛti-nimittād bandho bhavaty» iti cen, na, yatas tasyā api bandhakatve saṃyoga-pāratantryam uttara-sūtre vakṣyamāṇam asti. saṃ-  
35 yoga-viçeṣam vinā 'pi bandhakatve pralayā-'dāv api duḥkha-bandha-prasaṅgād ity arthaḥ.

prakṛti-nibandhanā ced iti pāṭhe tu prakṛti-nibandhanā ced baddhate 'ty arthaḥ.



ato yat-para-tantrā prakṛtir bandha-kāraṇam sambhavet, tasmād eva saṃyoga-viṣeṣād āupādhiko bandho, 'gni-saṃyogāj jalāu-ṣṇya-vad iti sva-siddhāntam anenāi 'va prasaṅgenā 'ntarāla evā 'vadhārayati :

na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād r̥te. 19.

5

tasmāt tad-yogād r̥te prakṛti-saṃyogaṃ vinā na puruṣasya tad-yogo bandha-samparko 'sti; api tu tata eva bandhaḥ. bandhasyāu-'pādhikatva-lābhāya nañ-dvayena vakro-'ktiḥ. yadi hi bandhaḥ prakṛti-saṃyoga-janyaḥ syāt pākaja-rūpa-vat, tadā tadvad eva tad-viyoge 'py anuvarteta. na ca dvitīya-kṣaṇā-'der duḥkha-nācakatvaṃ kalpyam; kāraṇa-nācasya kārya- 10 nācakatāyāḥ klptatvena tenāi 'vo 'papattāv asmābhis tad-akalpanāt. vṛttir hi duḥkhā-'der upādānam. ato dīpa-ṣikhā-vat kṣaṇa-bhaṅgurāyā vṛtter āḥu-vināṣitvenāi 'va tad-dharmāṇāṃ duḥkhe-'cchā-'dīnām āḥu-vināṣaḥ sambhavatī 'ti. ataḥ prakṛti-viyoge bandhā-'bhāvād āupādhika eva bandho, na tu svābhāviko nāimittiko ve 'ti. tathā saṃyoga-nivṛttir eva sākṣād 15 dhāno-'pāya ity api vakro-'kti-phalam. tathā ca smṛtiḥ :

“yathā jvalad-grhā-'cṣiṣṭa-grhaṃ vicchidya rakṣyate,  
tathā sadoṣa-prakṛti-vicchinno 'yaṃ na ṣocati” 'ti.

vāiṣeṣikāṇāṃ iva pāramārthiko duḥkha-yoga iti bhramo mā bhūd ity etad-arthaṃ nitye 'ty-ādi. yathā svabhāva-ṣuddhasya sphaṭikasya rūga- 20 yogo na japā-yogaṃ vinā ghaṭate, tathāi 'va nitya-ṣuddhā-'di-svabhāvasya puruṣasyo 'pādhi-saṃyogaṃ vinā duḥkha-saṃyogo na ghaṭate; svato duḥkhā-'dy-asambhavād ity arthaḥ. tad uktaṃ Sāure :

“yathā hi kevalo raktaḥ sphaṭiko lakṣyate janāiḥ  
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa” iti.

25

nityatvaṃ kālā-'navacchinnavatvaṃ, ṣuddhā-'di-svabhāvatvaṃ ca nitya-ṣuddhatvā-'dikam. tatra nitya-ṣuddhatvaṃ sadā-pāpa-punya-ḥṇyatvaṃ, nitya-buddhatvaṃ alupta-cid-rūpatvaṃ, nitya-muktatvaṃ sadā-pāramārthika-duḥkhā-'yuktatvaṃ. pratibimba-rūpa-duḥkha-yogas tv apāramārthiko bandha iti bhāvaḥ. ātmano nitya-ṣuddhatvā-'dāu ca ḥrutir “ayam ātmā 30 san-mātro nityaḥ ṣuddho buddhaḥ satyo mukto nirañjano vibhur” ity-ādiḥ. «nanv asya manana-ṣāstratvād atrā 'rthe yuktir api vaktavye» 'ti cet, satyam. na tad-yogas tad-yogād r̥ta ity anena nitya-ṣuddhatvā-'dāu yuktir apy uktāi 'va. tathā hy ātmano nityatva-vibhutvā-'dikam tāvan nyāyā-'di-darṣaneṣv eva sādhitam. tatra nityasya vibhor ātmano yad-yogaṃ vinā 35 duḥkhā-'dy-akhila-vikārāir yogo na bhavati, tasyāi 'vā 'ntaḥkaraṇasya sarva-sammata-kāraṇasya tad-upādāna-kāraṇatvaṃ eva yuktam lāghavāt; sarva-vikāreṣv antaḥkaraṇasyāi 'vā 'nvaya-vyatirekābhyāṃ ca. na punar antar-vikāreṣu manaso nimittatvaṃ ātmanaḥ co 'pādānatvaṃ yuktam;



kāraṇa-dvaya-kalpane gūravāt. « nanv ahaṃ sukhī duḥkhī karomī 'ty-  
ādy-anubhavād ātmano vikāro-'pādānatva-siddhir » iti cen, na; ahaṃ gāura  
ity-ādi-bhrama-ṣatā-'ntaḥpātītvenā 'prāmānya-ṣaṅkā-'skanditatayo 'kta-pra-  
tyakṣāṇām ukta-tarkā-'nugrhitā-'numānā-'pekṣayā durbalatvāt. ātmanaḥ  
6 cin-mātratve tu yuktir agre vakṣyata iti dik. asya sūtrasyāi 'va 'rthaḥ  
Kārikayā 'py uktaḥ :

“ tasmāt tat-saṃyogād acetanaṃ cetanāvad iva liṅgam,  
guṇa-kārṭṛtve ca tathā karte 'va bhavaty udāsina ” iti.

kārṭṛtvam atra duḥkhitvā-'di-sakala-vikāro-'palakṣaṇam. tathā Yoga-sūtre  
10 'py asya sūtrasyāi 'vā 'rtha uktaḥ : “ draṣṭṛ-dṛṣṭayoh saṃyogo heya-hetur ”  
iti; Gītāyām ca :

“ puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān ” iti.

prakṛti-sthaḥ prakṛtāu saṃyuktaḥ. tathā ca ṣrutāv api :

“ ātme-'ndriya-mano-yuktam bhokte 'ty āhur manīṣiṇa ” iti.

15 na ca « kālā-'di-vad eva prakṛti-saṃyogo 'pi muktā-'mukta-puruṣa-  
sādhāraṇatayā katham bandha-hetur » iti vācyam; janmā-'para-nāmaṇ  
sva-sva-buddhi-bhāvā-'panna-prakṛti-saṃyoga-viṣeṣasyāi 'vā 'tra saṃyoga-  
ṣabdā-'rthatvāt; Yoga-bhāṣye Vyāsais tathā vyākhyātavāt; buddhi-vṛtty-  
upādhiṇāi 'va puruṣe duḥkha-yogāc ca. vāiṣeṣikā-'di-vad eva bhoga-  
20 janakatā-'vacchedakatvenā 'ntaḥkāraṇa-saṃyoge vāijātyaṃ cā 'smābhir api  
'ṣtam. ato na suṣupty-ādāu bandha-prasaṅgaḥ. svatvaṃ ca sva-bhukta-  
vṛtti-vāsanā-vattvam. yat-kiṃcid-vṛtti-tat-saṃskāra-pravāho 'py anādir;  
ataḥ sva-svāmi-bhāva-vyavasthitiḥ. kaṇcit tu « prakṛti-puruṣayoh saṃyogā-  
'ṅgikāre puruṣasya pariṇāma-saṅgāu prasajyeyātām; ato 'trā 'viveka eva  
25 yogā-ṣabdā-'rtho, na tu saṃyoga » iti. tan na; “ tad-yogo 'py avivekā ”  
iti sūtreṇā 'vivekasya yoga-hetutāyā eva sūtra-kāreṇa vakṣyamāṇatvāt;  
“ sva-svāmi-ṣaktyoh svarūpo-'palabdhi-hetuḥ saṃyogas, ” “ tasya hetur  
avidye ” 'ti sūtrābhyām Pātañjale 'pi saṃyoga-hetutvasyāi 'vā 'vidyāyā  
uktatvāc ca. kiṃ ca vivekā-'bhāva-rūpasyā 'vivekasya saṃyogatve pralayā-  
30 'dāv api prakṛti-puruṣa-saṃyoga-sattvena bhogā-'dy-āpattiḥ. mithyājñāna-  
rūpasyā 'vivekasya ca saṃyogatve ātmā-'crahaḥ; pum-prakṛti-saṃyogasyā  
'jñānā-'di-hetutvād iti. tasmād avivekā-'tirikto yogo vaktavyaḥ; sa ca  
saṃyoga evā, 'nyasyā 'prāmāṇikatvāt. saṃyogaḥ ca na pariṇāmaḥ; sāmānya-  
guṇā-'tirikta-dharmo-'tpattyāi 'va pariṇāmitva-vyavahārāt; anyathā kūṭa-  
35 sthasya sarvagatatva-rūpa-vibhutvā-'nupapatteḥ. nā 'pi saṃyoga-mātraṃ  
saṅgaḥ; pariṇāma-hetu-saṃyogasyāi 'va saṅga-ṣabdā-'rthatāyā uktatvād iti.  
« nanu tathā 'pi katham vibhvoḥ prakṛti-puruṣayor mahad-ādi-hetur anityaḥ  
saṃyogo ghaṭata » iti cen, na; prakṛteḥ paricchinā-'paricchinna-trividha-  
guṇa-samudāya-rūpatayā paricchinna-guṇā-'vacchedena puruṣa-saṃyogo-

'tpatteḥ sambhavāt; cṛuti-smṛti-siddhatvāt prakṛti-saṃyoga-kṣobhayaḥ iti. etac ca Yogavārttike prapañcitam asmābhiḥ. aparas tu «bhogya-bhoktr-yogyatāi 'vā 'nayoḥ saṃyoga» ity āha. tad api na; yogyatāyā nityatve jñāna-nivartyatvā-'nupapatteḥ; anityatve kim aparāddham saṃyogena, pariṇāmitvā-'patteḥ samānatvāt? bhogya-bhoktr-yogyatāyāḥ saṃyoga-rūpa- 5  
tvasya sūtrā-'diṣv anuktatvenā 'prāmāṇikatvāc ce 'ti. tasmāt saṃyoga-  
viṣeṣa evā 'tra bandhā-'khyā-heya-hetutayā sūtra-kārā-'bhipreta iti svayam  
bandha-hetur avadhāritaḥ.

idānīm nāstikā-'bhipretā api bandha-hetavo nirākartavyāḥ. tatra

“śaḍ-abhiñño daṣa-balo 'dvaya-vādī vināyaka”

10

ity-Anuśāsanā-'di-siddhāḥ kṣaṇika-vijñānā-'tma-vādinō bāuddha-prabhedā  
evam āhuḥ: «nā 'sti prakṛty-ādi bāhyaṃ vastu, yena tat-saṃyogād āupā-  
dhikas tāttvikō vā bandhaḥ syāt; kim tu kṣaṇika-vijñāna-saṃtāna-mātram  
advitīyaṃ tattvam; anyat sarvaṃ sāmṃvṛtikam, sāmṃvṛtiḥ cā 'vidyā mithyā-  
jñānā-'khyā; tata eva bandha» iti. tathā ca tāir uktam: 15

“abhinno 'pi hi buddhy-ātmā viparyāsa-nidarṣanāḥ  
grāhya-grāhaka-saṃvitti-bhedavān iva lakṣyata” iti.

tan-matam ādāu nirākriyate:

nā 'vidyāto 'py, avastunā bandhā-'yogāt. 20.

api-ṣabdaḥ pūrvokta-kālā-'dy-apekṣayā. avidyāto 'pi na sāksād bandha- 20  
yogo 'dvāita-vādinām; teṣāṃ avidyāyā apy avastutvena tayā bandhā-'nau-  
cityāt. na hi svāpna-rajivā bandhanam dṛṣṭam ity arthaḥ. «bandho 'py  
avāstava» iti cen, na; svayaṃ sūtra-kāreṇa nirākariṣyamānatvāt; vijñānā-  
'dvāita-ṣravaṇo-'ttaram bandha-nivṛttaye yogā-'bhyāsā-'bhyupagama-viro-  
dhāc ca; bandha-mithyātva-ṣravaṇena bandha-nivṛtṭy-ākhyā-phala-siddhatva- 25  
niṣṭayāt tad-artham bahv-āyāsa-sādhya-yogā-'nuṣṭhānā-'sambhavād iti.

vastutve siddhānta-hāniḥ. 21.

yadi cā 'vidyāyā vastutvaṃ svīkriyate, tadā svā-'bhyupagatasyā 'vidyā-  
'nṛtatvasya hānir ity arthaḥ.

vijātiya-dvāitā-'pattiḥ ca. 22.

30

kim cā 'vidyāyā vastutve kṣaṇika-vijñāna-saṃtānād vijātiyaṃ dvāitam  
prasajyeta; tac ca bhavatām anīṣṭam ity arthaḥ. saṃtānā-'ntaḥpāti-vyakti-  
nām ānantiyāt sajātiya-dvāitam iṣyate eve 'ty āçayena vijātiye 'ti viṣeṣaṇam.  
«nanv avidyāyā api jñāna-viṣeṣatvād avidyayā 'pi katham vijātiya-dvāitam»  
iti cen, na; jñāna-rūpā-'vidyāyā bandho-'ttarakālīnatayā vāsanā-rūpā-'vi- 35  
dyāyā eva tāir bandha-hetutvā-'bhyupagamāt. vāsanā tu jñānād vijātiyāi



've 'ti. ebhiḥ ca sūtrāir Brahma-mīmāṃsā-siddhānto nirākriyata iti bhramo  
na kartavyaḥ; Brahma-mīmāṃsāyām kenā 'pi sūtreṇa 'vidyā-mātrato ban-  
dhasyā 'nuktatvāt; "avibhāgo vacanād" ity-ādi-sūtrāir Brahma-mīmāṃsāyā  
abhipretasyā 'vibhāga-lakṣaṇā-'dvāitasyā 'vidyā-'di-vāstavatve 'py avirodhāc  
5 ca. yat tu vedānti-bruvāṇām ādhunikasya māyā-vādasyā 'tra liṅgam  
dṛṣyate, tat teṣāṃ api vijñāna-vādy-ekadeśitayā yuktam eva

"māyāvādam asac-chāstram pracchannam bāuddham eva ca  
mayāi 'va kathitaṃ, devi, kalāu brāhmaṇa-rūpiṇe"

'ty-ādi-Padmapurāṇa-stha-Īśa-vākya-paramparābhyaḥ. na tu tad vedānta-  
10 matam;

"vedā-'rtha-van mahā-śāstram māyāvādam avāidikam"

iti tad-vākya-śeṣād iti. māyā-vādinā 'tra ca na sākṣāt prativāditvaṃ,  
vijātiye 'ti viśeṣaṇa-vāiyarthiāt; māyā-vāde sajātiya-dvāitasyā 'py an-  
abhyupagamād iti. tasmād atra prakaraṇe vijñāna-vādinām bandha-hetu-  
15 vyavasthāi 'va sākṣān nirākriyate; anayāi 'va ca rītyā navīnānām api  
pracchanna-bāuddhānām māyā-vādinām avidyā-mātrasya tucchasya bandha-  
hetutvaṃ nirākṛtaṃ veditavyam. asman-mate tv avidyāyāḥ kūṭastha-  
nityatā-rūpa-pāramārthikatvā-'bhāve 'pi ghaṭā-'di-vad vāstavatvena vakṣya-  
māṇa-saṃyoga-dvārā bandha-hetutve yathokta-bādhā-'navakāṇaḥ. evaṃ  
20 yoga-mate brahma-mīmāṃsā-mate 'pi 'ti.

ṣaṅkate :

**viruddho-'bhaya-rūpā cet. 23.**

«nanu viruddhaṃ yad ubhayaṃ sad asac ca sad-asad-vilakṣaṇaṃ vā,  
tad-rūpāi 'vā 'vidyā vaktavyā? ato na tayā pāramārthikā-'dvāita-bhaṅga »  
25 iti ced ity arthaḥ. svayaṃ tu sad-asattvaṃ prapañcasya yad vakṣyati, tatra  
sattvā-'sattve vyaktā-'vyaktatva-rūpatvād viruddhe eva na bhavata iti  
sūcayitum viruddha-pado-'pādānam.

pariharati :

**na tādṛk-padārthā-'pratīteḥ. 24.**

30 sugamam. api cā 'vidyāyāḥ sākṣād eva duḥkha-yogā-'khyā-bandha-  
hetutve jñānenā 'vidyā-kṣayā-'nantaram prārabdha-bhogā-'nupapattiḥ;  
bandha-paryāyasya duḥkha-bhogasya kāraṇa-nāṣād iti. asmad-ādi-mate tu  
nā 'yam doṣaḥ; saṃyoga-dvārāi 'vā 'vidyā-karmā-'dīnām bandha-hetutvāt.  
janmā-'khyā ca saṃyogaḥ prārabdha-samāptiṃ vinā na naṣyati 'ti.

35 punaḥ ṣaṅkate :

**na vayaṃ ṣaṭ-padārtha-vādinā vāiṣeṣikā-'di-vat. 25.**

«nanu vāiṣeṣikā-'dy-āstika-van na vayaṃ ṣaṭ-śoḍaṣā-'di-niyata-padārtha-



vādinah. ato 'pratīto 'pi sad-asad-ātmakah sad-asad-vilakṣaṇo vā padārtho  
'vidye 'ty abhyupeyam » iti bhāvaḥ.

pariharati:

anīyatatve 'pi nā 'yāuktikasya saṃgraho, 'nyathā bālo-'nmattā-  
'di-samatvam. 26.

5

padārtha-niyamo mā 'stu, tathā 'pi bhāvā-'bhāva-virodhena yukti-virud-  
dhasya sad-asad-ātmaka-padārthasya saṃgraho bhavad-vacana-mātrāc chi-  
ṣyānām na sambhavati; anyathā bālakā-'dy-uktasyā 'py ayāuktikasya  
saṃgrahaḥ syād ity arthaḥ. ṣrutī-ādikaṃ cā 'sminn arthe sphuṭam nā  
'sti; yukti-virodhena ca saṃdigdha-ṣruter arthā-'ntara-siddhir iti bhāvaḥ. 10

“nā 'sad-rūpā na sad-rūpā māyā nāi 'vo 'bhayā-'tmikā  
sad-asadbhīyam anirvācyā mithyā-bhūtā sanātāni”

'ty-ādi-Sāurā-'di-vākyānām tv ayam arthaḥ:

“vikāra-jananīm māyām aṣṭa-rūpām ajām dhruvām”

ity-ādi-ṣrutī-siddhā māyā-'khyā prakṛtiḥ paramārtha-satī na bhavati, pūrva- 15  
pūrva-vikāra-rūpāḥ prati-kṣaṇam apyāt; nā 'pi paramārthā-'satī bhavaty,  
artha-kriyā-kāritvena ṣaṣṭa-ṣṛṅga-vilakṣaṇatvāt; nā 'pi tad-ubhayā-'tmikā  
virodhāc ca. ataḥ sad-asadbhīyam anirvācyā saty eve 'ty asaty eve 'ti ca  
nīrdhāryo 'padeṣṭum aṣṭakhyā; kiṃ tu mithyā-bhūtā layā-'khyā-vyāvahārikā-  
'sattva-vatī pariṇāmi-nityatā-rūpa-vyāvahārika-sattva-vatī ce 'ti. etac cā 20  
'gre prapañcayīṣyāma iti dik. etat-prakaraṇo-'panyastāni ca sarvāṇy eva  
dūṣaṇāny ādhunike 'pi māyā-vāde yojanīyāni.

apare nāstikā āhuḥ: « kṣaṇikā bāhya-viśayāḥ santi, teṣāṃ vāsanayā  
jīvasya bandha » iti. tad api dūṣayati:

nā 'nādi-viśayo-'parāga-nimittako 'py asya. 27.

25

asyā 'tmanaḥ pravāha-rūpeṇā 'nādir yā viśaya-vāsanā, tan-nimittako  
'pi bandho na sambhavati 'ty arthaḥ.

nimittato 'py asye 'ti pāṭhas tu samīcīnaḥ.

atra hetum āha:

na bāhyā-'bhyantarayor uparañjyo-'parañjaka-bhāvo 'pi, deṣa- 30  
vyavadhānāt, Sruḥna-stha-Pāṭaliputra-sthayor iva. 28.

tan-mate paricchinno dehā-'nta-stha evā 'tmā. tasyā 'bhyantarasya na  
bāhya-viśayeṇa saho 'parañjyo-'parañjaka-bhāvo 'pi sambhavati. kutaḥ?  
Sruḥna-stha-Pāṭaliputra-sthayor iva deṣa-vyavadhānāt ity arthaḥ. saṃ-  
yoge saty eva hi vāsanā-'khyā uparāgo dṛṣṭaḥ; yathā mañjiṣṭhā-vastrayor, 35  
yathā vā puṣpa-sphaṭikayor iti.

api-çabdena sva-mate 'pi saṃyogā-'bhāvā-'dih samuccīyate.—Srughna-Pāṭaliputrāu viprakṛṣṭāu deça-viçeṣāu.

« nanu bhavatām indriyāṇām ivā 'smākam ātmano viṣaya-deçe gamanād viṣaya-saṃyogena viṣayo-'parāgo vaktavyaḥ. » tatrā 'ha :

5 dvayor eka-deça-labdho-'parāgān na vyavasthā. 29.

dvayor baddha-muktā-'tmanor ekasmin viṣaya-deçe labdha-viṣayo-'parāgān na bandha-mokṣa-vyavasthā syāt; muktasyā 'pi bandhā-'pattir ity arthaḥ.

atra çaṅkate :

adrṣṭa-vaçāc cet, 30.

10 « nanv eka-deça-sambandhena viṣaya-saṃyoga-sāmye 'py adrṣṭa-vaçād evo 'parāga-lābha » iti ced ity arthaḥ.

pariharati :

na dvayor eka-kālā-'yogād upakāryo-'pakāraka-bhāvaḥ. 31.

15 kṣaṇikatvā-'bhyupagamād dvayor karṭṛ-bhoktror eka-kālā-'sattvena no 'pakāryo-'pakāraka-bhāvaḥ; na karṭṛ-niṣṭhā-'drṣṭena bhokṭṛ-niṣṭho viṣayo-'parāgaḥ sambhavatī 'ty arthaḥ.

çaṅkate :

putra-karma-vad iti cet, 32.

20 « nanu yathā pitṛ-niṣṭhena putra-karmanā putrasyo 'pakāro bhavati, tadvad vyadhikarapenāi 'vā 'drṣṭena viṣayo-'parāgaḥ syād ity arthaḥ.

drṣṭāntā-'siddhyā pariharati :

nā 'sti hi tatra sthira ekā-'tmā, yo garbhādhānā-'dinā saṃskriyeta. 33.

25 putreṣṭyā 'pi tan-mate putrasyo 'pakāro na ghaṭate. hi yasmāt tatra tan-mate garbhādhānam ārabhya janma-paryantaṁ sthāyī eka ātmā nā 'sti, yo janmo-'ttarakālīna-karmā-'dhikārā-'rtham putreṣṭyā saṃskriyete 'ti drṣṭāntasyā 'py asiddhir ity arthaḥ. asman-mate tu sthāiryā-'bhyupagamāt tatrā 'py adrṣṭa-sāmānādhikaranyam evā 'sti; putreṣṭyā janitena putro-'pādhi-niṣṭhā-'drṣṭenāi 'va putro-'pādhi-dvārā putrasyo 'pakārād ity asman-mate 'pi na drṣṭāntā-'siddhir iti bhāvaḥ.

« nanu bandhasyā 'pi kṣaṇikatvād aniyata-kāraṇako 'bhāva-kāraṇako vā bandho 'stv » ity āçayenā 'paro nāstikaḥ pratyavatiṣṭhate :

sthira-kāryā-'siddheḥ kṣaṇikatvam. 34.



bandhasye 'ti çeṣaḥ. bhāvas tū 'kta eva. atrā 'yam prayogaḥ : vivādā-  
'spadam bandhā-'di kṣaṇikam ; sattvāt ; dīpa-çikhā-'di-vad iti. na ca ghaṭā-  
'dāu vyabhicārāḥ ; tasyā 'pi pakṣa-samatvāt. etad evo 'ktaṃ sthira-kāryā-  
'siddher iti.

samādhatte :

5

na, pratyabhijñā-bādhāt. 35.

na kasyā 'pi kṣaṇikatvam ; yad evā 'ham adrākṣaṃ, tad evā 'haṃ  
sprṣāmi 'ty-ādi-pratyabhijñāyā sthāirya-siddheḥ kṣaṇikatvasya bādhāt ;  
pratipakṣā-'numānena 'ty arthaḥ. tad yathā : bandhā-'di sthiram ; sattvāt ;  
ghaṭā-'di-vad iti. asman-mata evā 'nukūla-tarka-sattvena na sat-pratipak- 10  
ṣatā. pradīpā-'dāu ca sūkṣmā-'neka-kṣaṇā-'nākalanena kṣaṇikatva-bhrama  
eva pareṣāṃ iti.

çruti-nyāya-virodhāc ca. 36.

“sad eva, sāumye, 'dam agra āsīt,” “tama eve 'dam agra āsīd” ity-  
ādi-çrutibhiḥ “katham asataḥ saj jāyete” 'ty-ādi-çrāntā-'di-yuktibhiḥ ca 15  
kārya-kāraṇā-'tmakā-'khila-prapañce kṣaṇikatvā-'numānasya virodhān na  
kṣaṇikatvaṃ kasyā 'pī 'ty arthaḥ.

dr̥ṣṭāntā-'siddheç ca. 37.

pradīpa-çikhā-'di-dr̥ṣṭānte kṣaṇikatvā-'siddheç ca na kṣaṇikatvā-  
'numānam ity arthaḥ. 20

kiṃ ca kṣaṇikatā-vādināṃ mṛd-ghaṭā-'di-sthale 'pi kārya-kāraṇa-bhāvaḥ  
pravṛtti-nivṛtṭi-anyathā-'nupapatti-siddho no 'papadyete 'ty āha :

yugapaj jāyamānayoṛ na kārya-kāraṇa-bhāvaḥ. 38.

kiṃ yugapaj jāyamānayoḥ kārya-kāraṇa-bhāvaḥ, kiṃ vā kramikayoḥ ?  
tatra nā 'dyo vinigamakā-'bhāvā-'dibhya iti bhāvaḥ. 25

nā 'ntya ity āha :

pūrvā-'pāye uttarā-'yogāt. 39.

pūrvasya kāraṇasyā 'pāya-kāla uttarasya kāryasyo 'tpatty-anāucityād  
api na kṣaṇika-vāde sambhavati kārya-kāraṇa-bhāvaḥ ; upādāna-kāraṇā-  
'nugatataiyāi 'va kāryā-'nubhavād ity arthaḥ. 30

upādāna-kāraṇam adhikṛtyāi 'va dūṣaṇā-'ntaram āha :

tad-bhāve tad-ayogād ubhaya-vyabhicārād api na. 40.

yataḥ pūrvasya bhāva-kāla uttarasyā 'sambandho, 'ta ubhaya-vyabhi-  
cārād anvaya-vyatireka-vyabhicārād api na kārya-kāraṇa-bhāva ity arthaḥ.

tathā hi: yado 'pādeyo-'tpattis, tado 'pādānam, yadā co 'pādānā-'bhāvas,  
tado 'pādeyo-'tpatty-abhāva ity anvaya-vyatirekenāi 'vo 'pādāno-'pādeyayoḥ  
kārya-kāraṇa-bhāva-graho bhavati. tatra kṣaṇikatvena kramikayos taylor  
viruddha-kālatayā 'nvaya-vyatireka-vyabhicārābhyām na kārya-kāraṇa-  
5 bhāva-siddhir iti.

« nanu nimitta-kāraṇasye 'vo 'pādāna-kāraṇasyā 'pi pūrva-bhāva-mātre-  
nāi 'va kāraṇatā 'stu. » tatrā 'ha :

**pūrva-bhāva-mātre na niyamaḥ. 41.**

pūrva-bhāva-mātrā-'bhyupagame ce 'dam evo 'pādānam iti niyamo na  
10 syāt; nimitta-kāraṇānām api pūrva-bhāvā-'viṣeṣāt. upādāna-nimittayor  
vibhāgaḥ sarva-loka-siddha ity arthaḥ.

apare tu nāstikā āhuḥ: « vijñānā-'tirikta-vastv-abhāvena bandho 'pi  
svapna-padārtha-vat; ato 'tyanta-mithyātvena na tatra kāraṇam asti » 'ti.  
tan-matam apākaroti :

**15 na vijñāna-mātram, bāhya-pratiteḥ. 42.**

na vijñāna-mātram tattvam; bāhyā-'rthānām api vijñāna-vat pratīti-  
siddhatvād ity arthaḥ.

« nanu lāghava-tarkeṇa svapnā-'di-drṣṭāntāir dr̥ṣyatva-hetuka-mithyā-  
tvā-'numānena bāhya-vastv-anubhavo bādhanīyaḥ. atra bhavatām ṣṛṭi-  
20 smṛti api staḥ: “cid dhī 'dam sarvam,”

“ tasmād vijñānam evā 'sti, na prapañco na saṃsṛtiḥ ”

ity-ādī » iti. ato dūṣaṇā-'ntaram āha :

**tad-abhāve tad-abhāvāc chūnyam tarhi. 43.**

tarhi bāhyā-'bhāve cūnyam eva prasajyeta, na tu vijñānam api. kutaḥ?  
25 tad-abhāve tad-abhāvād, bāhyā-'bhāve vijñānasyā 'py abhāva-prasaṅgāt;  
vijñāna-pratīter api bāhya-pratīti-vad avastu-viṣayatvā-'numāna-sambhavāt;  
vijñāna-prāmāṇyasya kvā 'py asiddhatvāc ca; tathā vijñāne pramāṇānām  
api bāhyatayā 'palāpāc ce 'ty arthaḥ. « nanv anubhave kasyā 'pi vivādā-  
'bhāvena nā 'sti tatra pramāṇā-'pekṣe » 'ti cen, na; cūnya-vādinām eva tatra  
30 vivādāt. « athā 'satā 'pi pramāṇena vastu sidhyati; viṣayā-'bādhasyāi 'va  
prāmāṇya-prayojakatvān, na tu pramāṇa-pāramārthikatvasye » 'ti cen, na;  
evam saty asat-pramāṇasya sarvatra sulabhatvena kvā 'py arthe pramāṇā-  
'nveṣaṇasyā 'yogāt. « athā 'san-madhye 'pi vyāvahārika-sattva-rūpo viṣeṣaḥ  
pramāṇā-'diṣv eṣṭavya » iti ced, āyātam mārgeṇa. kim punar idaṃ vyāva-  
35 hārikatvam? yadi pariṇāmitvaṃ, tadā 'smābhir apī 'dr̥ṣam eva sattvaṃ  
grāhya-grāhaka-pramāṇānām iṣṭam; cūkti-rajatā-'di-tulyatvasyāi 'va pra-



pañce 'smābhiḥ pratiśedhāt. yadi punaḥ pratiyamānatā-mātram, tadā 'pi ;  
tādṛṣāir eva pramāṇāir bāhyā-rthasyā 'pi siddhi-prasaṅgāt. lāghava-tarkā-  
'nugrhitena yathā-kathamcid-anumānenāi 'va bādhas tu vijñāne 'pi samāna  
iti. etenā 'dhunikānām vedānti-bruvāṇām api matam vijñāna-vāda-tulya-  
yoga-kṣematayā nirastam. vijñāna-mātra-satyatā-pratipādaka-ṣruti-smṛtayas 6  
tu kūṭasthatva-rūpām pāramārthika-sattām eva bāhyānām pratiśedhanti,  
na tu parināmitva-rūpām vyāvahārika-sattām api ;

“yat tu kālā-'ntareṇā 'pi nā 'nya-samjñām upāiti vāi  
parināmā-'di-sambhūtām, tad vastu, nrpa, tac ca kim?”

“vastu rāje 'ti yal loke, yat tu rāja-bhaṭā-'dikam, 10  
tathā 'nyac ca, nrpe, 'ttham tu na sat samkalpanāmayam”

iti Viṣṇupurāṇā-'dibhyaḥ parināmitvasyāi 'vā 'sattātvā-'vagamād iti. sam-  
kalpanāmayam iṣvarā-'di-samkalpa-racitam. etena

“vijñānamayam evāi 'tad aṣeṣam avagacchate”

'ty-ādinā Viṣṇupurāṇe Māyāmoha-rūpiṇā Viṣṇunā 'surebhyo 'pi tattvam 15  
evo 'padiṣtam, te tv anadhikārā-'di-doṣāir viparītā-rtha-grahaṇena vijñāna-  
vādino nāstikā babhūvur ity avagantavyam. tad etat sarvam Brahma-  
mīmāṃsā-bhāṣye māyā-vāda-nirasana-prasaṅgato vistāritam asmābhiḥ.

« nanv evam bhavatu cūnyam eva tattvam ; tadā sutarām eva bandha-  
kāraṇā-'nveṣaṇam na yuktaṁ tucchatvād » iti nāstika-ṣiromaṇiḥ praty- 20  
avatiṣṭhate :

**cūnyam tattvam, bhāvo vinaṣyati, vastu-dharmatvād vinā-  
ṣasya. 44.**

cūnyam eva tattvam, yataḥ sarvo 'pi bhāvo vinaṣyati, yaç ca vināṣi,  
sa mithyā, svapna-vat. 'ataḥ sarva-vastūnām ādy-antayor abhāva-mātratvān 25  
madhye kṣaṇika-sattvam sūhṛtikam na pāramārthikam bandhā-'di. tataḥ  
kim kena badhyete 'ty āçayaḥ. bhāvānām vināṣitve hetur vastu-dharmatvād  
vināṣasye 'ti, vināṣasya vastu-svabhāvatvāt. svabhāvam tu vihāya na  
padārthas tiṣṭhatī 'ty arthaḥ.

pariharati :

**apavāda-mātram abuddhānām. 45.**

bhāvatvād vināṣitvam iti mūḍhānām apavāda-mātram mithyā-vāda  
eva ; nāçā-kāraṇā-'bhāvena niravayava-dravyāṇām nāçā-'sambhāvāt ; kāryā-  
ṇām api vināṣā-'siddheç ca ; ghaṭo jīrṇa iti pratyaya-vad eva ghaṭo 'tīta  
ity-ādi-pratītyā ghaṭā-'der atītā-'khyāyā avasthāyā eva siddheç. avyakta- 35  
tāyāç ca kāryā-'tītātā-'bhyupagame 'sman-mata-praveça eva. kim ca vinā-  
ṣasya prapañca-tattvatā-'bhyupagame 'pi vināça eva bandhasya puruṣārthaḥ

sambhavaty eve 'ti. kaṣcit tu vyācaṣṭe: <ṣūnyam tattvam ity ajñānām kutsita-vāda-mātram, na punar atra yuktir asti; pramāṇa-sattvā-'sattva-vikalpā-'sahatvāt. ṣūnye pramāṇā-'ñgikāre tenāi 'va ṣūnyatā-kṣatiḥ; anañgikāre pramāṇā-'bhāvān na ṣūnya-siddhiḥ. svataḥ siddhāu ca cid-rūpatā-

5 'dy-āpattir ity artha' iti. na ca

« na nirodho na co 'tpattir na baddho na ca sādhaḥ  
na mumukṣur na vāi mukta ity eṣā pāramārthatā.”

“sarva-ṣūnyam nirālambam svarūpam yatra cintyate,  
abhāva-yogaḥ sa prokto, yenā 'tmānam prapaṣyati”

10 'ti ṣruti-smṛtibhyām api ṣūnyam tattvatayā pratipādyata » iti vācyam; puruṣāṇām nirodhā-'dy-abhāvasyāi 'va tādrṣiṣu ṣrutiṣu tattvatayo 'ktatvāt, pūrvo-'ttara-vākyābhyām puruṣasyāi 'va prakaraṇāt; vilīna-viṣva-cid-ākā-  
ṣasyāi 'vāi 'tādrṣa-smṛtiṣu tattvatayā pratipādanāc ca,

“trāilokyam gaganā-'kāram nabhas-tulyam vapuḥ svakam

15 viyad-gāmi-manā dhyāyan yogī brahmāi 'va gīyata”

ity-ādi-vākyā-'ntarāir eka-vākyatvād, ākāṣa-ṣūnyayoḥ paryāyatvād iti. mano mahat-tattvā-'dy-akhilā-'ntaḥkaraṇam; viyad-gāmi cid-ākāṣe līnam.

dūṣaṇā-'ntaram āha:

**ubhaya-pakṣa-samāna-kṣematvād ayam api. 46.**

20 kṣaṇika-bāhya-vijñāno-'bhaya-pakṣayoḥ samāna-kṣematvāt tulya-nirasa-hetukatvād ayam api pakṣo vinaṣyati 'ty anuṣaṅgaḥ. kṣaṇika-pakṣa-nirāsa-hetur hi pratyabhijñā-'nupapatty-ādih ṣūnya-vāde 'pi samānaḥ. tathā vijñāna-pakṣa-nirāsa-hetur bāhya-pratīty-ādir apy atra samāna ity arthaḥ.

yad api <duḥkha-nivṛtti-rūpatayā tat-sādhanatayā vā ṣūnyatāi 'vā 'stu  
25 puruṣārtha' » iti tāir manyate, tad api durghaṭam ity āha:

**apuruṣārthatvam ubhayathā. 47.**

ubhayathā svataḥ parataḥ ca ṣūnyatāyāḥ puruṣārthatvaṁ na sambhavati; sva-niṣṭhatvenāi 'va sukhā-'dīnām puruṣārthatvāt; sthirasya ca puruṣasyā 'nabhyupagamād ity arthaḥ.

30 tad evam bandha-kāraṇa-viṣaye nāstika-matāni dūṣitāni. idānīm pūrva-nirastā-'vaṣiṣṭāny āstika-sambhāvyāny apy anyāni bandha-kāraṇāni nirasyante.

**na gati-viṣeṣāt. 48.**

prakaraṇād bandho labhyate. na gati-viṣeṣāt ṣarīra-praveṣā-'di-rūpād  
35 api puruṣasya bandha ity arthaḥ.



atra hetum āha :

**niṣkriyasya tad-asambhavāt. 49.**

niṣkriyasya vibhoḥ puruṣasya gaty-asambhavād ity arthaḥ.

« nanu ṣruti-smṛtyor ihaloka-paraloka-gamanā-'gamana-ṣravaṇāt puruṣasya paricchinnatvam evā 'stu. tathā ca ṣrutir apy "aṅguṣṭha-mātraḥ 5 puruṣo 'ntar-ātme " 'ty-ādir » ity āṇāṅkām apākaroti :

**mūrtatvād ghaṭā-'di-vat samāna-dharmā-'pattāv apasiddhāntaḥ. 50.**

yadi ca ghaṭā-'di-vat pumān mūrtaḥ paricchinnāḥ svīkriyate, tadā sāvayavatva-vinācitvā-'dinā ghaṭā-'di-samāna-dharmā-'pattāv apasiddhāntaḥ 10 syād ity arthaḥ.

gati-ṣrutim upapādayati :

**gati-ṣrutir apy upādhi-yogād, ākāṣa-vat. 51.**

yā ca gati-ṣrutir api puruṣe 'sti, sā vibhutva-ṣruti-smṛti-yukty-anurodhenā 'kāṣasye 'vo 'pādhi-yogād eva mantavye 'ty arthaḥ. tatra ca 15 pramāṇam

“ ghaṭa-samvṛtam ākāṣaṁ nīyamāne ghaṭe yathā  
ghaṭo nīyeta, nā 'kāṣaṁ, tadvaj jīvo nabho-'pamaḥ.”

“ buddher guṇenā 'tma-guṇena cāi 'va, ārā-'gra-mātro hy avaro 'pi dṛṣṭa ” ity-ādi-ṣrutih. “ nityaḥ sarva-gataḥ sthānūr ” ity-ādikā ca smṛtiḥ ; madhy- 20 ama-parimāṇatve sāvayavatvā-'pattiyā vinācitvam, aṇutve ca deha-vyāpi-jñānā-'dy-anupapattir ity-ādiḥ ca yuktir iti. ata eva

“ prakṛtiḥ kurute karma ṣubhā-'ṣubha-phalā-'tmakam,  
prakṛtiḥ ca tad aṇṇāti triṣu lokaṣu kāma-ge ”

'ty-ādi-smṛtibhiḥ prakṛter eva viśiṣya kriyā-rūpā gatiḥ smaryata iti. 25

**na karmaṇā 'py, a-tad-dharmatvāt. 52.**

karmaṇā adṛṣṭenā 'pi sāksān na puruṣasya bandhaḥ. kutaḥ? puruṣa-dharmatvā-'bhāvād ity arthaḥ. pūrvam vihita-niṣiddha-vyāpāra-rūpeṇa karmaṇā bandho nirākṛtaḥ ; atra tu taj-janyā-'dṛṣṭene 'ty ārthika-vibhāgād apāunaruktyam. 30

« nanv anya-dharmenā 'py adṛṣṭenā 'nyasya bandhaḥ syāt. » tatrā 'ha :

**atiprasaktir anya-dharmatve. 53.**

bandha-tat-kāraṇayor bhinna-dharmatve 'tiprasaktir, muktasyā 'pi bandhā-'pattir ity arthaḥ.

kim bahunā? svabhāvā-'di-karmā-'ntāir anyena vā kenā 'pi puruṣasya bandho-'tpattir na ghaṭate, ṣruti-virodhād iti sādharmaṇam bādhakam āha:

nirguṇā-'di-ṣruti-virodhaḥ ce 'ti. 54.

puruṣa-bandhasyā 'nāupādhikatve

6

“sākṣī cetā kevalo nirguṇaḥ ce”

'ty-ādi-ṣruti-virodhaḥ ce 'ty arthaḥ. iti-ṣabdo bandha-hetu-parīkṣā-samāptāu.

tad evaṃ “na svabhāvato baddhasye” 'ty-ādinā praghaṭṭakene 'tara-pratiṣedhataḥ prakṛti-puruṣa-saṃyoga eva sākṣād bandha-hetur avadhāritaḥ. tatre 'yam āṇāḥ: «nanu prakṛti-saṃyogo 'pi puruṣe svābhāvikatvā-'di-  
10 vikalpa-grastaḥ katham na bhavati? saṃyogasya svābhāvikatva-kālā-'di-nimittakatve hi muktasyā 'pi bandhā-'pattir ity-ādi-doṣa yathā-yogyāṃ samānā eve» 'ti. tām imām āṇāḥ pariharati:

tad-yogo 'py avivekān, na samānatvam. 55.

pūrvokta-tad-yogo 'pi puruṣasyā 'vivekān; vakṣyamānād avivekān eva  
15 hi nimittāt saṃyogo bhavati. ato no 'kta-doṣāṇāṃ samānatvam astī 'ty arthaḥ. sa cā 'viveko mukteṣu nā 'stī 'ti na teṣāṃ punaḥ saṃyogo bhavati 'ti. «nanv aviveko 'tra na prakṛti-puruṣā-'bheda-sākṣātkārah; saṃyogāt prāg asattvāt. kim tu viveka-prāgabdhāvo 'vivekā-'khyā-jñāna-vāsanā vā. tad ubhayam api na puruṣa-dharmaḥ, kim tu buddhi-dharma eve 'ty anya-  
20 dharmenā 'nyatra saṃyoge 'tiprasaṅga-doṣa-sāmyam asty eve» 'ti cen, māi 'vam! viśayatā-sambandhenā 'vivekasya puruṣa-dharmatvāt; tathā ca prakṛtir buddhi-rūpā satī yasmāi svāmi-puruṣāya tanuṃ vivieya na darṣi-tavatī, sva-vṛtti-darṣanā-'rtham tadīya-buddhi-rūpeṇa tatrāi 'va puruṣe saṃ-yujyata iti vyavasthaya 'tiprasaṅgā-'bhāvāt. tad uktaṃ Kārikayā:

25

“puruṣasya darṣanā-'rtham kāivalyā-'rtham tathā pradhānasya paṅgv-andha-vad ubhayor api saṃyogas, tat-kṛtaḥ sarga” iti.

svāmine puruṣāya pradhānena darṣayitum tayoḥ kāivalyā-'rtham ce 'ty arthaḥ. avivekasya vṛtti-rūpatvaṃ tu “vān-mātraṃ, na tu tattvaṃ, citta-sthiter” ity āgāmi-sūtre vakṣyāmaḥ. avivekaḥ ca saṃyoga-dvārāi 'va  
30 bandha-kāraṇam; pralaye bandhā-'darṣanāt; aviveka-nāṇe 'pi jīvan-muk-tasya duḥkha-bhoga-darṣanāc ca. ataḥ sākṣād evā 'viveko bandha-kāraṇam prāṇi no 'ktaḥ.

«nanu bhogya-bhoktṛ-bhāva-niyāmakatvena kṛtasyā 'nādi-sva-svāmi-bhāvasya karmā-'dīnāṃ vā saṃyoga-hetutvam astu; kim ity aviveko 'pi  
35 saṃyoga-hetur iṣyata?» iti cen, na;

“puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān;  
kāraṇaṃ guṇa-saṅgo 'sya sad-asad-yoni-janmasv”



iti Gītāyām saṅgū-'khyā-'bhīmānasya saṃyoga-hetutva-smaraṇāt; vak-  
 ṣyamānā-'di-vākya-yuktibhyaḥ ca; anyathā jñānato mokṣasya ṣruti-smṛti-  
 siddhasyā 'nupapatteḥ ca. « athāi 'vam api svo-'pādhi-karmā-'dikam api  
 saṃyoga-kāraṇam bhavati; tad viḥaya katham aviveka eva kevalam tatra  
 kāraṇam ucyata? » iti. ucyate: avivekā-'pekṣayā karmā-'dīnām api 5  
 paramparayāi 'va puruṣa-sambandhaḥ. tathā 'viveka eva puruṣeṇa sāksāc  
 chettum śakyate, karmā-'dikam tv avivekā-'khyā-hetū-'cheda-dvārāi 've  
 'ty āçayenā 'viveka eva mukhyataḥ saṃyoga-hetutayo 'kta iti. ayam cā  
 'viveko 'grhītā-'saṃsargakam ubhaya-jñānam avidyā-'sthalā-'bhiṣikta eva  
 vivakṣitaḥ; "bandho viparyayāt," "viparyaya-bhedāḥ pañce" 'ty-āgāmi-10  
 sūtra-dvayāt, "tasya hetur avidye" 'ti Yoga-sūtre 'py avidyāyā eva pañca-  
 parvāyā buddhi-puruṣa-saṃyoga-hetutā-vacanāc ca; anyathā-khyāty-an-  
 abhyupagama-mātra eva yogato 'tra viśeṣāu-'cityāt. na punar aviveko 'trā  
 'bhāva-mātraṃ viveka-prāgabdhāvo vā; muktasyā 'pi bandhā-'patteḥ; jīvan-  
 muktasyā 'pi bhāvi-viveka-vyakti-prāgabdhāvena dharmā-'dharmo-'tpatti-15  
 dvārā punar-bandha-prasaṅgāc ca. tathā 'gāmi-sūtra-stha-dhvānta-dṛṣṭāntā-  
 'nupapatteḥ ca; abhāvasya dhvānta-vad āvarakatvā-'sambhavāt. tathā  
 vṛddhi-hrāsāv apy avivekasya ṣṛyamāṇau no 'papadyeyātām iti. asman-  
 mate ca vāsanā-rūpasyāi 'vā 'vivekasya saṃyogā-'khyā-janma-hetutayā  
 tamo-vad āvarakatva-vṛddhi-hrāsā-'dikam añjasāi 'vo 'papadyate. "tasya 20  
 hetur avidye" 'ti Pātañjala-sūtre ca bhāṣya-kārāir avidyā-çabdenā 'vidyā-  
 bījaṃ vyākhyātam; jñānasya saṃyogo-'ttara-kālīnatvena saṃyogā-'janaka-  
 tvād iti. api ca "puruṣaḥ prakṛti-stho hi bhūṅkta" ity-ādi-vākyaṣv abhi-  
 mānā-'khyā-saṅgasyāi 'va prakṛtiṣṭhātā-'khyā-saṃyoga-hetutā 'vagamyate.  
 ata eva cā 'vidyā nā 'bhāvo, 'pi tu vidyā-virodhi-jñānā-'ntaram iti Yoga-25  
 bhāṣye Vyāsa-devāiḥ prayatnenā 'vadhṛtam. tasmād avivekā-'vidyayos  
 tulya-yoga-kṣematayā 'vivekasyā 'pi jñāna-viśeṣatvam iti siddham.

ayam cā 'vivekas tridhā saṃyogā-'khyā-janma-hetuḥ: sāksād, dharmā-  
 'dharmo-'tpatti-dvārā, rāgā-'di-dṛṣṭa-dvārā ca bhavati; "sati mūle tad-  
 vipāka" iti Yoga-sūtrāt; "kartā 'smi 'ti nibadhyata" iti smṛteḥ; "vīta-30  
 rāga-janmā-'darçanād" iti Nyāya-sūtrāc ca. tad uktam Mokṣadharme 'pi:

"jñāne-'ndriyāṇi 'ndriyā-'rthā no 'pasarpanty atarṣulam,  
 hīnaḥ ca karaṇāir dehī na deham punar arhati."

"tasmāt tarṣā-'tmakād rāgād bījaj jāyanti jantava" iti.

rāgas tv aviveka-kārya iti Yoga-sūtrābhyām apy etat pratyetavyam, samā- 35  
 na-tantra-nyāyāt. tac ca sūtra-dvayam: "kleṣa-mūlaḥ karmāçayaḥ,"  
 "sati mūle tad-vipāko jāty-āyur-bhogā" iti. kleṣaḥ cā 'vidyā-'di-pañcakam  
 iti.

avivekasya bandha-janane dvāra-jātam ca piṇḍīkṛtye 'çvara-gītāyām  
 uktam:



“anātmany ātma-vijñānam, tasmād duḥkham tathe 'tarat,  
rāga-dveṣā-'dayo doṣaḥ sarve bhrānti-nibandhanāḥ.

kāryo hy asya bhaved doṣaḥ puṇyā-'puṇyam iti ṣrutih,  
tad-doṣād eva sarveṣāṃ sarva-deha-samudbhava ” iti.

5 etad eva Nyāye sūtritam: “duḥkha-janma-pravṛtti-doṣa-mithyājñānānam  
uttaro-'ttarā-'pāye tad-anantarā-'pāyād apavarga ” iti.

tad evaṃ saṃyogā-'khyā-janma-dvārā bandhā-'khyā-heyasya mūla-kāra-  
ṇam aviveka iti heya-hetu-vyūhaḥ pratipāditāḥ.

itaḥ paraṃ krama-prāptam hāno-'pāya-vyūham ati-vistareṇā-'cāstra-  
10 samāpti pratipādayati; antarā-'ntarā co 'kta-vyūhān api vistārayiṣyati:

**niyata-kāraṇāt tad-ucchittir, dhvānta-vat. 56.**

ṣukti-rajatā-'di-sthale loka-siddham yan niyata-kāraṇam viveka-sākṣāt-  
kāras, tasmāt tasyā 'vivekasyo 'echittir bhavati; dhvānta-vat, yathā dhvān-  
tam ālokād eva niyata-kāraṇān naṣyati, no 'pāyā-'ntareṇa, tathāi 'vā 'viveko  
15 'pi vivekād eva naṣyati, na tu karmā-'dibhyaḥ sākṣād ity arthaḥ. tad etad  
uktaṃ Yoga-sūtreṇa: “viveka-khyātir aviṣṭavā hāno-'pāya ” iti. karmā-  
'dīni tu jñānasyāi 'va sādhanāni; “yogā-'ṅgā-'nuṣṭhānād aṣuddhi-kṣaye  
jñāna-dīptir ā viveka-khyāter ” iti Yoga-sūtreṇa sattva-ṣuddhi-dvārā jñāna  
eva yogā-'ṅgā-'ntargata-sarva-karmaṇāṃ sādhanatvā-'vadhāraṇād iti.

20 prācīnās tu vedāntino mokṣe 'pi karmaṇo jñānā-'ṅgatvam āhuḥ;

“vidyām cā 'vidyām ca yas tad vedo 'bhayaṃ saha,  
avidyayā mṛtyuṃ tīrtvā vidyayā 'mṛtam aṇuta ”

iti ṣrutāu “saha-kāritvena ce ” 'ti Vedānta-sūtre cā 'ṅgā-'ṅgi-bhāvena  
jñāna-karmaṇoḥ saha-kāritvā-'vadhāraṇāt;

25 “jñāninā 'jñāninā vā 'pi yāvad dehasya dhāraṇam,  
tāvad varṇā-'ṣrama-proktaṃ kartavyaṃ karma muktaya ”

ity-ādi-smṛteḥ ca. “upamardam ce ” 'ti Vedānta-sūtreṇa tu karma-tyāgo  
yogā-'rūḍhasya nyāya-prāpto 'nūdyata eva, jñānasya mukhyato mokṣa-hetu-  
tvaṃ vyavasthāpayitum; yadi hi vikṣepakatvāt karma jñānā-'bhyāsasya  
30 virodhi bhavet, tadā guṇa-lope na guṇina iti nyāyena pradhāna-rakṣā-'rtham  
aṅga-bhūtaṃ karmāi 'va tyājyaṃ Jaḍabharatā-'di-vad ity ācayād iti. teṣāṃ  
mate 'pi viveka-dvārātāṃ vinā 'viveka-nāṣakatvaṃ karmaṇo nāi 'va si-  
dhyatī 'ti na tad-virodhaḥ.

atra sūtre dhvāntasyā 'loka-nāṣyatva-vacanāt tamo 'pi dravyam eva,  
35 na tv ālokā-'bhāvaḥ; asati bādhake nīlaṃ tama ity-ādi-pratyayānām bhra-  
matvā-'nāucityāt. na ca «klṣṭenāi 'vo 'papattāv atirikta-kalpanā-gāuravam  
eva bādhakam » iti vācyam; evaṃ sati vijñāna-mātreṇāi 'va svapna-vat



sarva-vyavahāro-'papattāv atirikta-kalpanā-gāuraveṇa bāhyā-'rtha-pratīter  
api bādhā-'patteḥ. tasmād atra prāmāṇikatvād gāuravaṃ na doṣāye 'ti.

« nanu viveka-jñānaṃ vinā 'py avivekā-'khyā-jñāna-vyaktīnāṃ sva-sva-  
tṛtīya-kṣaṇe 'vaçyaṃ vināçāj jñānasya tan-nāçakatvaṃ kim-artham iṣyata »  
iti ced, aviveka-çabdena tad-vāsanāyā eva pūrva-sūtre vyākhyātavāt; 5  
anāgatā-'vasthasyā 'vivekasyā 'sman-mate nāçā-sambhavāc ce 'ti.

« nanu prakṛti-puruṣā-'viveka eva cet saṃyoga-dvārā bandha-hetus  
tayoṛ viveka eva ca mokṣa-hetus, tarhi dehā-'dy-abhimāna-sattve 'pi mokṣaḥ  
syāt; tac ca çruti-smṛti-nyāya-viruddham » iti. tatrā 'ha:

**pradhānā-'vivekāḍ anyā-'vivekasya tad-dhāne hānam. 57.** 10

puruṣe pradhānā-'vivekāḍ kāraṇād yo 'nyā-'viveko buddhy-ādy-aviveko  
jāyate, kāryā-'vivekasya kāryatayā 'nādi-kāraṇā-'viveka-mūlakatvāt tasya  
pradhānā-'viveka-hāne saty avaçyaṃ hānam ity arthaḥ. yathā çarīrād  
ātmani vivikte çarīra-kāryeṣu rūpā-'diṣv aviveko na sambhavati, tathā  
kūṭasthatvā-'di-dharmāḥ pradhānāt puruṣe vivikte tat-kāryeṣu pariṇāmā- 15  
'di-dharmakeṣu buddhy-ādiṣv abhimāno no 'tpattum utsahate; tulya-nyāyāt  
kāraṇa-nāçāc ce 'ti bhāvaḥ. tad etat smaryate:

“ citrā-'dhāra-ṣaṭa-tyāge tyaktaṃ tasya hi citrakam,  
prakṛter virame ce 'ttham, dhyāyināṃ ke smarā-'daya? ” iti.

viramo virāmas tyāgaḥ. ādi-çabdena dravya-rūpā api vikārā grāhyā iti. 20  
yac ca « buddhi-puruṣa-vivekāḍ eva mokṣa » ity api kvacid ucyate, tatra  
sthūla-sūkṣma-buddhi-grahaṇāt prakṛter api grahaṇam; anyathā buddhi-  
viveke 'pi prakṛty-abhimāna-sambhavād iti. « nanu buddhy-ādy-abhimānā-  
'tirikte prakṛty-abhimāne kim pramāṇam? aham ajña ity-ādy-akhilā-'bhi-  
mānānām buddhy-ādi-viṣayatvenāi 'vo 'papatter » iti cen, na; 25

“ mṛtvā-mṛtvā punaḥ-sṛṣṭāu svargī syām, mā ca nārakī ”

'ty-ādy-abhimānānām pradhāna-viṣayatvaṃ vinā 'nupapatteḥ; atītānām  
buddhy-ādy-akhila-kāryāṇām punaḥ-sṛṣṭy-abhāvāt. pradhānasya tv idam  
eva pralayā-'nantaraṃ janma, yad buddhy-ādi-rūpāi-'ka-pariṇāma-tyāgenā  
'para-buddhy-ādi-rūpatayā pariṇāmanam iti. 30

na cā « 'tmani janmā-'di-jñānam abhimāna eva na bhavati; puruṣasyā  
'pi liṅga-çarīra-saṃyoga-viyoga-rūpayoḥ janma-maraṇayoḥ pāramārthika-  
tvād » iti vāçyam;

“ na jāyate mriyate vā kadā-cin, nā 'yam bhūtvā bhavitā vā na bhūya ”  
ity-ādi-vākyair janmā-'di-pratiṣedheno 'tpatti-vināçā-'bhimāna-rūpasyā 'py 35  
ātmani janmā-'di-jñānasya siddheḥ; aprasaktasya pratiṣedhā-'yogāt. kim ca  
buddhy-ādiṣu puruṣāṇām abhimāno 'nādir vaktum na çakyate; buddhy-

ādīnām kāryatvāt. ataḥ kāryeṣv abhimāna-vyavasthā-rthaṃ niyāmakā-  
 'kāṅkṣāyām kāraṇā-'bhimāna eva niyāmakatayā sidhyati; loke dṛṣṭatvāt,  
 kalpanāyāc ca dṛṣṭā-'nusāritvāt; yathā loke dṛṣṭaḥ kṣetrā-'bhimānāt kṣetra-  
 janya-dhānyā-'diṣv abhimānaḥ, suvarṇā-'bhimānāc ca taj-janya-kaṭakā-'diṣv  
 5 abhimānaḥ; tayoṃ nivṛtṭyā ca tayoṃ nivṛtṭir iti. pradhānā-'bhimāna-tad-  
 vāsanayoḥ ca bijā-'ṅkura-vad anāditvān na tad-abhimāne niyāmakā-'ntarā-  
 'pekṣe 'ti.

evam pratipāдите catur-vyūhe punar iyaṃ ācāṅkā: « nanu puruṣe ced  
 bandha-mokṣāu vivekā-'vivekāu ca svīkṛtāu, tarhi “ nitya-ṣuddha-buddha-  
 10 muktasye ” 'ti svokti-virodhaḥ; tathā

“ na nirodho na co 'tpattir na baddho na ca sādhaḥ  
 na mumukṣur na vāi mukta ity eṣā paramārthate ”

'ty-ādi-ṣrutī-virodhaḥ ce » 'ti. tām pariharati:

**vāñ-mātraṃ, na tu tattvaṃ, citta-sthiteḥ. 58.**

15 bandhā-'dīnām sarveṣāṃ citta evā 'vasthānāt tat sarvaṃ puruṣe vāñ-  
 mātraṃ ṣabda-mātraṃ, sphaṭika-lāuhitya-vat pratibimba-mātratvāt; na tu  
 tattvaṃ tasya bhāvaḥ; anāropitaṃ japā-lāuhitya-vad ity arthaḥ. ato no  
 'kta-virodha iti bhāvaḥ. “ sa samānaḥ sann ubhāu lokāv anusamīcarati,  
 dhyāyati 'va, lelāyati 've ” 'ty-ādi-ṣrutayas tv atra pramāṇam. sa puruṣaḥ,  
 20 samāno lokayor eka-rūpaḥ; iva-ṣabdābhyām nānā-rūpatvasyāu 'pādhika-  
 tvam uktam. tathā co 'ktam:

“ bandha-mokṣāu sukhaṃ duḥkham mohā-'pattiḥ ca māyayā;  
 svapne yathā 'tmanaḥ khyātiḥ saṃsṛtiḥ, na tu vāstavi ” 'ti.

māyayā māyā-'khyā-prakṛty-āupādhikī 'ty arthaḥ. « nanv evaṃ tucchasya  
 25 bandhasya hānaṃ katham puruṣārthaḥ? katham vā 'nya-dharmābhyām  
 aviveka-vivekābhyām anyasya bandha-mokṣa-svīkāre karmā-'dibhir iva nā  
 'vyavasthe » 'ti ced, atro 'kta-prāyam api punaḥ prapañcyate: yady api  
 duḥkha-yoga-rūpo bandho vṛtti-rūpāu ca vivekā-'vivekāu cittasyāi 'va,  
 tathā 'pi puruṣe duḥkha-pratibimba eva bhoga ity avastutve 'pi tad-dhānam  
 30 puruṣārthaḥ; duḥkham mā bhuñjīye 'ti prārthanāt. evaṃ yasmāi puru-  
 ṣāya prakṛtir avivekenā 'tmānaṃ darśitavati, tad-vāsanā-vaṣṭ tam eva  
 saṃyoga-dvārā badhnāti, nā 'nyam; tathā yasmāi vivekenā 'tmānaṃ darśi-  
 tavati, tam eva sva-viyoga-dvārā mocayati, vāsano-'cchedād iti vyavasthā  
 'pi ghaṭata iti. karmā-'dibhir bandhā-'bhyupagame tv evaṃ vyavasthā na  
 35 ghaṭate; karmā-'dīnām sāksi-bhāsyatvā-'bhāvena sāksāt puruṣeṣv aprati-  
 bimbanād iti.

« nanu bandhā-'dikaṃ cet puruṣe vāñ-mātraṃ, tarhi ṣṛaṇena yuktyā



vā tasya bādho bhavatu; kim-arthaṃ ṣṛuti-smṛtyoḥ sāksātkāra-paryantaṃ viveka-jñānam upadiṣyate mokṣa-hetutaye? » 'ti. tatrā 'ha:

yuktito 'pi na bādhyate, diṇ-mūḍha-vad aparokṣād ṛte. 59.

yuktir mananam. api-ṣabdaḥ ṣravaṇa-samuccayā-rthaḥ. vāñ-mātram api puruṣasya bandhā-'dikaṃ ṣravaṇa-manana-mātreṇa na bādhyate sāksāt- 5  
kāraṃ vinā; yathā diṇ-mūḍhasya janasya vāñ-mātram api dig-vāiparītyaṃ ṣravaṇa-yuktibhyaṃ na bādhyate sāksātkāraṃ vine 'ty arthaḥ. prakṛte ce 'dam eva bādhyatvaṃ, yat puruṣe bandhā-'di-buddhi-nivṛttir, na tv abhāva-sāksātkārah; ṣravaṇā-'dinā tad-utpatti-sambhāvanāyā apy abhāvād iti.

athave 'tthaṃ vyākhyeyam: « nanu “niyata-kāraṇāt tad-ucchittir” 10  
ity anena viveka-jñānam aviveko-'chedakam uktam. taj jñānaṃ kiṃ ṣra-  
vaṇā-'di-sādhāraṇam, utā 'sti kaṃcid viṣeṣa? » ity ākāṅkṣāyāṃ āha “yuktito  
'pī” 'ty-ādi-sūtram. aviveko yuktitaḥ ṣravaṇataḥ ca na bādhyate no  
'echidyate vivekā-'parokṣaṃ vinā, diṇ-moha-vad ity arthaḥ. sāksātkāra-  
bhrame sāksātkāra-viṣeṣa-darśanasyāi 'va virodhitvād iti. 15

tad evaṃ viveka-sāksātkārān mokṣam pratipādye 'taḥ paraṃ vivekaḥ  
pratipādaniyaḥ. tatrā 'dau prakṛti-puruṣā-'dināṃ vivekataḥ siddhāu pra-  
māṇam upanyasyate:

acākṣuṣāṇām anumānena bodho, dhūmā-'dibhir iva vahneḥ. 60.

acākṣuṣāṇām apratyakṣāṇām. kecit tāvat padārthāḥ sthūla-bhūta- 20  
tat-kārya-dehā-'dayaḥ pratyakṣa-siddhā eva. pratyakṣeṇā 'siddhānām  
prakṛti-puruṣā-'dinām anumānena pramāṇena bodhaḥ, puruṣa-niṣṭha-phala-  
siddhir bhavati; yathā dhūmā-'dibhir janitenā 'numānena vahneḥ siddhir  
ity arthaḥ. anumānā-'siddham apy āgamāt sidhyatī 'ty api bodhyam.  
asya ṣāstrasyā 'numāna-prādhānyāt tu kevalā-'numānasya mukhyatayāi 25  
'vo 'panyāso, na tv āgamasyā 'napekṣe 'ti. tathā ca Kārikā:

“sāmānyatas tu dṛṣṭād atīndriyāṇām pratītir anumānāt,  
tasmād api cā 'siddham parokṣam āptā-'gamāt siddham” iti.

anena ca sūtreṇe 'dam manana-ṣāstram ity avagamyate.

ukta-pramāṇāṇi sādhyasya vivekasya pratiyogy-anuyogi-padārthānām 30  
saṃgraha-sūtraṃ vakṣyamāṇā-'numāno-'payogi-kārya-kāraṇa-bhāvam api  
pradarśayati:

sattva-rajasa-tamasāṃ sāmyā-'vasthā prakṛtiḥ, prakṛter mahān,  
mahato 'haṃkāro, 'haṃkārat pañca tanmātrāṇy ubhayam  
indriyaṃ, tanmātrebhyaḥ sthūla-bhūtāni; puruṣa iti pañca- 35  
viṇṇatir gaṇaḥ. 61.

sattvā-'dīni dravyāṇi, na vāiṣeṣikā guṇāḥ; saṃyoga-vibhāga-vattvāt;



laghutva-calatva-gurutvā-'di-dharmakatvāc ca. teṣv atra ṣāstre ṣrutya-ādāu  
ca guṇa-ṣabdaḥ puruṣo-'pakaraṇatvāt puruṣa-paṇu-bandhaka-triguṇā-'tmaka-  
mahad-ādi-rajju-nirmāṭṭvāc ca prayuṇyate. teṣāṃ sattvā-'di-dravyāṇāṃ yā  
sāmyā-'vasthā 'nyūnā-'natiriktā-'vasthā, nyūnā-'dhika-bhāvenā 'sāṃhananā-  
5 'vasthe 'ti yāvat; akāryā-'vasthe 'ti niṣkarṣaḥ. akāryā-'vastho-'palakṣitam  
guṇa-sāmānyam prakṛtir ity arthaḥ; yathā-ṣrute vāiṣamyā-'vasthāyām  
prakṛti-nāṣa-prasaṅgāt;

“sattvaṃ rajas tama iti, eṣāi 'va prakṛtiḥ sadā;  
eṣāi 'va saṃsṛtir jantor, asyāḥ pāre param padam”

10 ity-ādi-smṛtibhir guṇa-mātrasyāi 'va prakṛtitva-vacanāc ca.

sattvā-'dīnām anugamāya sāmānyam iti; puruṣa-vyāvartanāya guṇe  
'ti; mahad-ādi-vyāvartanāya co 'palakṣitā-'ntam iti. mahad-ādayo 'pi hi  
kārya-sattvā-'di-rūpāḥ puruṣo-'pakaraṇatayā guṇāc ca bhavantī 'ti. tad  
atra prakṛteḥ svarūpam evo 'ktam; asyā viṣeṣas tu paṇḍād vakṣyate.

15 prakṛteḥ kāryo mahān mahat tattvam. mahad-ādinām svarūpam viṣe-  
ṣaḥ ca vakṣyate. mahataḥ ca kāryo 'haṃkāraḥ. ahaṃkārasya kārya-dvayaṃ  
tanmātrāṇy ubhayam indriyaṃ ca. tatro 'bhayaṃ indriyam bāhyā-'bhyan-  
tara-bhedenāi 'kāḍaṣa-vidham. tanmātrāṇāṃ kāryāṇi pañca sthūla-bhū-  
tāni. sthūla-ṣabdāt tanmātrāṇāṃ sūkṣma-bhūtatvam abhyupagatam. pu-  
20 ruṣas tu kārya-kāraṇa-vilakṣaṇa iti. ity evam pañca-viṇṣatir gaṇaḥ padār-  
tha-vyūhaḥ; etad-atiriktaḥ padārtho nā 'stī 'ty arthaḥ. athavā sattvā-'dīnām  
pratyeka-vyakty-ānantyaṃ gaṇa-ṣabdo vakti. ayaṃ ca pañca-viṇṣatik  
gano dravya-rūpa eva. dharma-dharmy-abhedāt tu guṇa-karma-sāmānyā-  
'dīnām atrāi 'vā 'ntarbhāvaḥ; etad-atirikta-padārtha-sattve hi tato 'pi  
25 puruṣasya vivektavyatayā tad-asamgrahe nyūnatā 'padyeta. etena sām-  
khyānām aniyata-padārthā-'bhyupagama iti mūḍha-pralāpa upekṣaṇīyaḥ.  
dik-kālāu cā 'kāḍam eva; “dik-kālāv ākāḍā-'dibhya” ity-āgāmi-sūtrāt.  
eta eva padārthāḥ paraspara-praveṣā-'praveṣābhyām kvacit tantra ekam  
eva, kvacit tu ṣaṭ, kvacit ca ṣoḍaṣa, kvacit ca sāmkyā-'ntarāir apy upadi-  
30 ṣyante. viṣeṣas tu sādharma-vāidharma-mātra iti mantavyam. tathā  
co 'ktam Bhāgavate:

“ekasminn api dṛṣyante praviṣṭānī 'tarāṇi ca  
pūrvasmin vā parasmīn vā tattve tattvāni sarvaṣaḥ.  
itī nānā-prasamkhyānām tattvānām ṛṣibhiḥ kṛtam

35 sarvaṃ nyāyāṃ yukti-mattvād, viduṣāṃ kim aḥobhanam?” iti.

ete ca padārthāḥ ṣrutīṣv api gaṇitāḥ; yathā Garbho-'paṇiṣadi: “aṣṭāu  
prakṛtayaḥ, ṣoḍaṣa vikārā” iti; Praṇo-'paṇiṣadi ca “pṛthivī ca pṛthivī-  
mātrā ce” 'ty-ādinā; evaṃ Māitreyo-'paṇiṣad-ādiṣv api. aṣṭāu ca prakṛta-  
yaḥ Kārikayā vyākhyātāḥ:



“mūla-prakṛtir avikṛtir, mahad-ādyāḥ prakṛti-vikṛtayaḥ sapta, ṣoḍaśakas tu vikāro, na prakṛtir na vikṛtiḥ puruṣa” iti.

ekam evā 'dvitīyaṃ tattvam iti ṣṛuṭi-smṛti-pravādas tu sarva-tattvānām puruṣe vilāpanena śakti-śaktimad-abhedene 'ty avirodhaḥ. layas tu sūkṣmī-bhāvenā 'vasthānaṃ, na tu nāṣa iti. tad uktam: 5

“āsīj jñānam atho artha ekam evā 'vikalpitaṃ” iti.

avikalpitaṃ avibhaktam. etac ca Brahma-mīmāṃsā-bhāṣye 'dvāita-prasaṅgato vistareṇo 'papāditam. viśeṣas tv ayaṃ, yat seṣvara-vāde 'nya-tattvānām tatrāi 'vā 'vibhāgād iṣvara-cāitanyam evāi 'kaṃ tattvam; nirīṣvara-vāde tu tri-veṇi-vad anyo-nyā- 'vibhaktatayāi 'kasmin kūṣasthe tejo-maṇ-10 ḍala-vad ātma-maṇḍale prakṛty-ākhyā-sūkṣmā- 'vasthayā mahad-āder avibhāgād ātmāi 'vāi 'kaṃ tattvam iti. tathā ca vakṣyati “nā 'dvāita-ṣṛuṭi-virodho jāti-paratvād” iti.

eteṣu padārtheṣv acāksuṣāṇām anumānena bodham pratipādayati sūtra-jātena: 15

**sthūlāt pañca-tanmātrasya. 62.**

bodha ity anuvartate. sthūlaṃ tāvac cākṣuṣam eva, tac ca tanmātra-kāryatayo 'ktam. tataḥ sthūla-bhūtāt kāryāt tat-kāraṇatayā tanmātra-numānena sthūla-vivekato bodha ity arthaḥ.

ākāṣa-sādhāraṇyāya sthūlatvam atra bāhye- 'ndriya-grāhya-guṇakatvaṃ 20 ṣāntā- 'di-viśeṣa-vattvaṃ vā. tanmātrāṇi ca, yaj-jātiyeṣu ṣāntā- 'di-viśeṣa-trayaṃ na tiṣṭhati, taj-jātīyānām ṣabda-sparṣa-rūpa-rasa-gandhānām ādhāra-bhūtāni sūkṣma-dravyāṇi sthūlānām aviśeṣāḥ;

“tasmiṃś-tasmiṃś tu tanmātrā, tena tanmātratā smṛtā.

na ṣāntā nā 'pi ghorāś te na mūḍhāḥ cā 'viśeṣiṇa” 25

iti Viṣṇupurāṇā- 'dibhyaḥ. asyā 'yam arthaḥ: teṣu-teṣu bhūteṣu tanmātrās tiṣṭhantī 'ti kṛtvā dharma-dharmy-abhedād dravyāṇām api tanmātratā smṛtā. te ca padārthāḥ ṣānta-ghora-mūḍhā- 'khyāiḥ sthūla-gata-ṣabdā- 'di-viśeṣāiḥ ṣūnyā, eka-rūpatvāt. tathā ca ṣāntā- 'di-viśeṣa-ṣūnya-ṣabdā- 'di-mattvam eva bhūtānām ṣabdā- 'di-tanmātratvam ity āçayaḥ. ato 'viśeṣiṇo 30 'viśeṣa-samjñitā iti. ṣāntam sukhā- 'tmakam, ghoram duḥkhā- 'tmakam, mūḍham mohā- 'tmakam. tanmātrāṇi ca devā- 'di-mātra-bhogyatvena kevalam sukhā- 'tmakāny eva, sukhā- 'dhikyād iti.

atre 'dam anumānam: apakarṣa-kāṣṭhā- 'pannāni sthūla-bhūtāni sva-viśeṣa-guṇavad-dravyo- 'pādānakāni; sthūlatvāt; ghaṭa-ṣaṭā- 'di-vad iti. 35 atrā 'navasthā- 'pattīyā sūkṣmam ādāyāi 'va sādhyam paryavasyati. anukūla-tarkaḥ cā 'tra: kāraṇa-guṇa-krameṇa kārya-guṇo- 'tpatter bādhaka-



vyatirekeṇā 'parihāryatvam. ṣṛuti-smṛtayaḥ ce 'ti. prakṛteḥ ṣabda-sparṣā-  
'di-mattve tu bādhakam asti

“ṣabda-sparṣa-vihīnaṁ tad rūpā-'dibhir asamīyutam,  
triguṇaṁ taj jagad-yonir an-ādi-prabhavā-'pyayam ”

- 6 iti Viṣṇupurāṇā-'di-vākya-jātam. buddhy-ahamkārayoḥ ca ṣabda-sparṣā-  
'di-mattve bhūta-kāraṇatva-ṣṛuti-smṛtaya eva bādhikāḥ santi; bāhye-  
'ndriya-grāhya-jātiya-viṣeṣa-guṇa-vattvasyāi 'va bhūta-lakṣaṇatvena tayoḥ  
api bhūtatvā-'pattyaḥ svasya sva-kāraṇatvā-'nupapattir iti. « nanv evaṁ  
kāraṇa-dravyeṣu rūpā-'dy-abhāve tanmātra-rūpā-'deḥ kiṁ kāraṇam? » iti  
10 cet, sva-kāraṇa-dravyāṇāṁ nyūnā-'dhika-bhāvenā 'nyo-'nyam samyoga-  
viṣeṣa eva; haridrā-'dīnāṁ samyogasya tad-ubhaya-'rabdha-dravye rakta-  
rūpā-'di-hetutva-darṣanāt. dṛṣṭā-'nusāreṇa svā-'ṣṛaya-hetu-samyogānām  
eva rūpā-'di-hetutva-sambhāve tārakikāṇāṁ paramāṇuṣu rūpa-kalpanāṁ tu  
heyam. sajātiya-kāraṇa-guṇasyāi 'va kārya-guṇā-'rambhakate 'ti tu teṣāṁ  
15 api na niyamāḥ; trasareṇu-mahattvā-'dāv avayava-bahutvā-'der eva tāir  
api hetutvā-'bhyupagamād iti dik.

indriyā-'numānaṁ cā 'kāṣā-'numāna-vad darṣana-sparṣana-vacanā-'di-  
bhir pratyakṣābhir vṛttibhir eve 'ti. tad atra no 'ktam; tattvā-'ntareṇa  
tattvā-'ntarā-'numānānām eva prakṛtatvād iti na nyūnatā.

- 20 tanmātrāṇāṁ co 'tpattāu Yoga-bhāṣyo-'kta-prakriyāi 'va grāhyā; yathā  
'hamkāra-cabda-tanmātraṁ, tataḥ cā 'hamkāra-sahakṛtāc cabda-tanmā-  
trāc cabda-sparṣa-guṇakāṁ sparṣa-tanmātram; evaṁ krameṇāi 'kāika-  
guṇa-vṛddhyā tanmātrāṇy utpadyanta iti. yā tu

“ākāṣas tu vikurvāṇaḥ sparṣa-mātraṁ sasarja ha;

- 25 balavān abhavad vāyus, tasya sparṣo guṇo mata ”

ity-ādinā Viṣṇupurāṇe sparṣā-'di-tanmātra-sṛṣṭir ākāṣā-'di-sthūla-bhūta-  
catuṣṭayād uktā, sā bhūta-rūpeṇa pariṇamana-rūpāi 'va mantavyā; ākāṣā-  
'dīni jalā-'ntāni hi sthūla-bhūtāni sva-svo-'ttara-bhūta-rūpeṇa svā-'nugata-  
tanmātrāḥ svo-'paṣṭambhataḥ pariṇamayantī 'ti.

- 30 bāhyā-'bhyantarābhyāṁ tāiḥ cā 'hamkārasya. 63.

bāhyā-'bhyantarābhyāṁ indriyābhyāṁ tāiḥ pañca-tanmātrāiḥ ca kāryāis  
tat-kāraṇatayā 'hamkārasyā 'numānena bodha ity arthaḥ. ahamkāraḥ cā  
'bhīmāna-vṛttikam antaḥkāraṇa-dravyaṁ, na tv abhīmāna-mātram; dravy-  
asyāi 'va loke dravyo-'pādānatva-darṣanāt; suṣupty-ādāv ahamkāra-vṛtti-  
35 nāḥena bhūta-nāḥa-prasaṅgād vāsanā-'ṣṛayatvenāi 'vā 'hamkāra-'khyā-  
dravya-siddheḥ ce 'ti.

atre 'ttham anumānam: tanmātre-'ndriyāṇy abhīmānavad-dravyo-'pā-  
dānakāni; abhīmāna-kārya-dravyatvāt; yan nāi 'vaṁ, tan nāi 'vaṁ, yathā  
puruṣā-'dir iti.



« nanv abhimānavad dravyam evā 'siddham » iti ced, ahaṁ gāura ity-  
 ādi-vṛtty-upādānatayā cakṣur-ādi-vat tat-siddeḥ; anena cā 'numānena mana-  
 ādy-atireka-mātrasya tat-kāraṇatayā prasādhyatvāt. atra cā 'yam anukūlas  
 tarkaḥ: “ bahu syām, prajāyeye ” 'ty-ādi-ṣṛuṭi-smṛtibhyas tāvad bhūtā-'di-  
 sṛṣṭer abhimāna-pūrvakatvād buddhi-vṛtti-pūrvaka-sṛṣṭāu kāraṇatayā 'bhi- 5  
 mānaḥ siddhaḥ. tatra cāi 'kā-rtha-samavāya-pratyāsattyāi 'vā 'bhimānasya  
 sṛṣṭi-hetutvaṁ lāghavāt kalpyata iti. « nanv evaṁ kulālā-'haṁkāraṣyā 'pi  
 ghaṭa-'pādānatvā-'pattyā kulāla-muktāu tad-antaḥkaraṇa-nāṇe tan-nirmita-  
 ghaṭa-nāṇaḥ syāt. na cāi 'tad yuktam; puruṣā-'ntareṇa sa evā 'yam ghaṭa  
 iti pratyabhijñāyamānatvād » iti. māi 'vam! mukta-puruṣa-bhoga-hetu- 10  
 pariṇāmasyāi 'va tad-antaḥkaraṇa-mokṣo-'ttaram ucchedāt. na tu pariṇāma-  
 sāmānyasyā 'ntaḥkaraṇa-svarūpasya vo 'cchedaḥ; “ kṛtārtham prati naṣṭam  
 apy anaṣṭam tad-anya-sādhāraṇatvād ” iti Yoga-sūtre mukta-puruṣo-'pakara-  
 ṇasyā 'py anya-puruṣārtha-sādhakatva-siddher iti. athavā ghaṭā-'diṣv api  
 Hiraṇyagarbhā-'haṁkāra eva kāraṇam astu, na kulālā-'dy-ahaṁkāras, tathā 15  
 'pi sāmānya-vyāptāu na vyabhicāraḥ. samaṣṭi-buddhy-ādy-upādānikāi 'va  
 hi sṛṣṭiḥ purāṇā-'diṣu sāmkhya-yogayoḥ ca pratipādyate, na tu tad-aṅga-  
 vyāṣṭi-buddhy-ādy-upādānikā; yathā mahā-prthivyā eva sthāvara-jaṅgamā-  
 'dy-upādānatvaṁ, na tu prthivy-aṅga-loṣṭā-'der iti.

tenā 'ntaḥkaraṇasya. 64.

20

tenā 'haṁkāreṇa kāryeṇa tat-kāraṇatayā mukhyasyā 'ntaḥkaraṇasya  
 mahad-ākhyā-buddher anumānena bodha ity arthaḥ. atrā 'py ayam prayo-  
 gaḥ: ahaṁkāra-dravyaṁ niṣcaya-vṛttimad-dravyo-'pādānakam; niṣcaya-  
 kārya-dravyatvāt; yan nāi 'vaṁ, tan nāi 'vaṁ, yathā puruṣā-'dir iti. atrā  
 'py ayaṁ tarkaḥ: sarvo 'pi lokaḥ padārtham ādāu svarūpato niṣcitya paç- 25  
 cād abhimanyate (ayam aham, maye 'daṁ kartavyam) ity-ādi-rūpeṇa 'ti  
 tāvat siddham eva. tatrā 'haṁkāra-dravya-kāraṇā-'kāṅkṣāyāṁ vṛttyoḥ  
 kārya-kāraṇa-bhāvena tad-ācraṇayor eva kārya-kāraṇa-bhāvo lāghavāt kalp-  
 yate; kāraṇasya vṛtti-lābhena kārya-vṛtti-lābhasyāu 'tsargikatvād iti. ṣṛu-  
 tāv api “ sa īkṣām-cakre, ” “ tad āikṣate ” 'ty-ādāu sargū-'dy-utpanna-bud- 30  
 dhita eva tad-itarā-'khila-sṛṣṭir avagamyata iti.

yady apy ekam evā 'ntaḥkaraṇam, vṛtti-bhedena trividham lāghavāt;

“ guṇa-kṣobhe jāyamāne mahān prādur-babhūva ha;  
 mano mahāṇṇ ca vijñeya. ekam tad vṛtti-bhedata ”

iti Lāiṅgāt; “ pañca-vṛttir mano-vad vyapadiḡyata ” iti Vedānta-sūtreṇa 35  
 prāṇa-dṛṣṭānta-vidhayā manaso 'pi vṛtti-mātra-bhedena bahutva-siddheḥ ca;  
 anyathā niṣcayā-'di-vṛttibhir iva bhrama-saṁcaya-nidrā-krodhā-'di-vṛttibhir  
 api sva-sama-sāmkhya-'nantā-'ntaḥkaraṇā-'patteḥ; buddhy-ādiṣv avyava-  
 sthayā mana-ādi-prayogasya Pātañjalā-'di-sarva-ṣāstreṣv anupapatteḥ ca.



tathā 'pi vañṣa-parvasv ivā 'vāntara-bhedam āçrityā 'ntaḥkaraṇa-traye kramah kārya-kāraṇa-bhāvaç co 'ktaḥ; yogo-'payogi-çruti-smṛti-paribhāṣā-'nusārād iti mantavyam. tad uktaṁ Vāsiṣṭhe:

- 5                   “ aham-artho-'dayo yo 'yam cittā-'tmā vedanā-'tmakaḥ,  
etac citta-drumasyā 'sya bījaṁ viddhi mahāmate.  
etasmāt prathamō-'dbhinnād aṅkuro 'bhinavā-'kṛtiḥ  
niçcayā-'tmā nirākāro, buddhir ity abhidhīyate.  
asya buddhy-abhidhānasya yā 'ṅkurasya prapīnatā  
saṅkalpa-rūpiṇī, tasyāç citta-ceto-mano-'bhidhe ” 'ti.

- 10 aham-artho 'ntaḥkaraṇa-sāmānyam. atra vākye bījā-'ṅkura-nyāyenāi 'kasyāi  
'vā 'ntaḥkaraṇa-vṛkṣasya vṛtti-mātra-rūpeṇa cittā-'dy-ākhyā-'vasthā-bhedāḥ  
kramikās trividhāḥ pariṇāmā uktā iti. sāṃkhya-çāstre ca cintā-vṛttikasya  
cittasya buddhāv evā 'ntarbhāvaḥ; ahaṁkārasya cā 'tra vākye buddhāv  
antarbhāvaḥ.

#### 15 tataḥ prakṛteḥ. 65.

- tato mahat-tattvāt kāryāt kāraṇatayā prakṛter anumānena bodha ity  
arthaḥ. antaḥkaraṇa-sāmānyasyā 'pi kāryatvaṁ tāvad ekadā pañce-'ndriya-  
jñānā-'nutpattyā madhyama-parimāṇatayā dehā-'di-vad eva siddham; çruti-  
smṛti-prāmāṇyāc ca. tasya ca prakṛti-kāryatve 'yam prayogaḥ: sukha-  
20 duḥkha-moha-dharminī buddhiḥ sukha-duḥkha-moha-dharmaka-dravya-  
janyā; kāryatve sati sukha-duḥkha-mohā-'tmakatvāt; kāntā-'di-vad iti.  
kāraṇa-guṇā-'nusāreṇāi 'va kārya-guṇāu-'cityaṁ cā 'trā 'nukūlas tarkaḥ;  
çruti-smṛtayo 'pi 'ti mantavyam. «nanu viṣayeṣu sukhā-'di-mattve pramā-  
ṇaṁ nā 'sti; ahaṁ sukhī 'ty-ādy-evā-'nubhavāt; tat kathaṁ kāntā-'di-viṣayo  
25 drṣṭānta?» iti cen, na; sukhā-'dy-ātmaka-buddhi-kāryatayā sra-k-sukhaṁ  
candana-sukham ity-ādy-anubhavena ca viṣayāṇām api sukhā-'di-dharma-  
katva-siddheḥ; çruti-smṛti-prāmāṇyāc ca. kim ca yasyā 'nvaya-vyatirekāu  
sukhā-'dinā saha drṣyete, tasyāi 'va sukhā-'dy-upādānatvaṁ kalpyate;  
tasya nimittatvam parikalpyā 'nyasyo 'pādānatva-kalpane kāraṇa-dvaya-  
30 kalpanā-gāuravāt. api cā 'nyo-'nya-saṁvādena pratyabhijñāyā ca viṣayeṣu  
sarva-puruṣa-sādhāraṇa-sthira-sukha-siddhiḥ. tat-sukha-grahāṇyā 'sman-  
naye vṛtti-niyamā-'di-kalpanā-gāuravaṁ ca phala-mukhatvān na doṣā-  
'vahaṁ; anyathā pratyabhijñāyā 'vayavy-asiddhi-prasaṅgāt tat-kāraṇā-'di-  
kalpanā-gāuravād iti. viṣaye 'pi sukhā-'dikaṁ ca Mārkaṇḍeye proktam:

- 35 “ tat santu cetasy athavā 'pi dehe sukhāni duḥkhāni ca; kim mamā 'tre ” 'ti.

ahaṁ sukhī 'ty-ādi-pratyayas tv ahaṁ dhanī 'ty-ādi-pratyaya-vat  
sva-svāmi-bhāvā-'khyā-sambandha-viṣayakaḥ. teṣāṁ pratyayāṇāṁ sam-  
avāya-sambandha-viṣayakatva-bhrama-nirāsā-'rthaṁ tu sukhi-duḥkhi-mū-  
ḍhebhyaḥ puruṣo vivicyate çāstreṣv iti.



ṣabdā-'diṣu ca sukhā-'dy-ātmatā-vyavahāra ekā-'rtha-samavāyāt. astu  
vā ṣabdā-'diṣu sāksād eva sukham ukta-pramāṇebhyaḥ.

viṣaya-gata-sukhā-'deḥ ca buddhi-mātra-grāhyatvam phala-balāt. yat  
tu viṣayā-'samprayoga-kāle cānti-sukhaṃ sāttvikam suṣupty-ādāu vyajyate,  
tad eva buddhi-dharma ātma-sukham ucyata iti. yady api vāiṣeṣikā-'dyā 5  
api tārīkikāḥ prapañce 'nyathā 'pi kārya-kāraṇa-vyavasthām anumimate,  
tathā 'pi bahula-ṣṛuṭi-smṛty-upodbalanēnā 'smābhir anumitāi 'va vyavasthā  
mumukṣubhir upādeyā; mūla-ṣāthilya-doṣeṇa parā-'numānānām durbala-  
tvāt. ata eva "tarkā-'pratiṣṭhānād" iti Vedānta-sūtreṇā 'pratiṣṭhā-doṣataḥ  
kevala-tarko 'pāstaḥ. tathā Manunā 'pi 10

"ārṣaṃ dharmo-'padeṣaṃ ca veda-ṣāstrā-'virodhiṇā  
yas tarkeṇā 'nusaṃdhatte, sa dharmam veda, ne 'tara"

iti vedā-'viruddha-tarkasyāi 'vā 'rtha-niṣeḍāyakatvam uktam. tasmāt

"ṣṛotavyaḥ ṣṛuṭi-vākyebhyo mantavyaḥ co 'papattibhir"

ity-ādi-vākyebhyaḥ ṣravaṇa-samānā-'rthakam eva mananam balavat; anyā- 15  
'kāram mananaṃ tu pareṣāṃ durbalam. evam puruṣe 'pi sukha-duḥkhā-  
'di-mattvena teṣāṃ anumānam bahula-ṣṛuṭy-ādi-virodhād durbalam iti dik.  
prakṛti-gata-viṣeṣaṃ ca paṇcād vakṣyāmaḥ.

« nanv akhila-jādebhyaḥ puruṣa-viveka eva muktāu hetuḥ; tat kim-  
artham jaḍānām anyo-'nya-viveko 'tra darṣita » iti cet, prakṛty-ādi-tattvo- 20  
'pāsanayā sattva-ṣuddhy-artham vivekasyā 'py apekṣitatvād iti. kārya-  
kāraṇa-mudrayā prakṛti-paryantasyā 'numānena vivekataḥ siddhim uktvā,  
yatho 'kta-kārya-kāraṇa-bhāva-ṣūnyasya puruṣasya prakārā-'ntareṇā 'numā-  
natas, tathā siddhim āha:

samhata-parārthatvāt puruṣasya. 66.

25

samhananam ārambhaka-saṃyogaḥ; sa cā 'vayavā-'vayavy-abhedāt pra-  
kṛti-kārya-sādhāraṇaḥ. tathā ca samhatānām prakṛti-tat-kāryānām parār-  
thatvā-'numānena puruṣasya bodha ity arthaḥ. tad yathā: vivādā-'spadam  
prakṛti-mahad-ādikam parārtham, sve-'tarasya bhogā-'pavarga-phalakam;  
samhatatvāt; ṣayyā-'sanā-'di-vad ity anumānena prakṛteḥ paro 'samhata 30  
eva puruṣaḥ sidhyati; tasyā 'pi samhatatve 'navasthā-'patteḥ. Pātāñjale  
ca "parārtham samhatya-kāritvād" iti sūtra-kāreṇā 'numānam kṛtam; tat  
tu yathā-ṣṛutam evā 'ntyā-'vayava-sādhāraṇam; itara-sāhityeṇā 'rtha-kriyā-  
kāritvasyāi 'va samhatya-kāritā-ṣabdā-'rthatvāt. puruṣas tu viṣaya-pra-  
kāṣa-rūpāyām svārtha-kriyāyām nā 'nyad apekṣate, nitya-prakāṣa-rūpatvāt; 35  
puruṣasyā 'rtha-sambandha-mātre buddhi-vṛtty-apekṣaṇāt; sambandhas tu  
nā 'sādhāraṇy artha-kriye 'ti. atra ca "na vā are sarvasya kāmāya sarvam  
priyam bhavaty, ātmanas tu kāmāya sarvam priyam bhavati" 'ty-ādi-ṣṛuṭi-

smṛtayo 'nukūla-tarkāḥ. anyae ca: sukhā-'di-mat pradhānā-'dikaṃ yadi  
svasya sukhā-'di-bhogā-'rthaṃ syāt, tadā tasya sākṣāt sva-jñeyatve karma-  
kartṛ-virodhaḥ; na hi dharmi-bhānaṃ vinā sukhasya bhānaṃ sambhavati;  
ahaṃ sukhī 'ty evaṃ sukhā-'nubhavād iti. api ca saṃhanyamānānām  
5 bahūnām guṇānām tat-kāryānām cā 'neka-vikārānām aneka-cāitanya-guṇa-  
kalpanāyām gauraveṇa lāghavād eka eva cit-prakāṣa-rūpaḥ puruṣaḥ sarva-  
saṃhatebhyaḥ paraḥ kalpayituṃ yujyata iti.

anena sūtreṇa nimitta-kāraṇatayā puruṣā-'numānam uktam; puruṣār-  
thasyā 'khila-vastu-saṃhanana-nimittatva-vacanāt. ata eva sargā-'dy-ut-  
10 pannam puruṣam prakṛtya Viṣṇupurāṇā-'dāu smaryate:

“nimitta-mātram evā 'sāu sṛjyānām sarga-karmaṇi,  
pradhāna-kāraṇī-bhūtā yato vāi sṛjya-çaktayaḥ.”

“guṇa-sāmyāt tatas tasmāt kṣetrajñā-'dhiṣṭhitān, mune,  
guṇa-vyañjana-sambhūtiḥ sarga-kāle, dvijo-'ttame ”

15 'ty-ādi. kṣetrajñā-'dhiṣṭhānaṃ cā 'samāpta-puruṣārthasya puruṣasya saṃ-  
yoga-mātram; guṇa-vyañjanam mahat tattvaṃ, kāraṇatayā triguṇā-'tma-  
pradhāna-vyañjakatvād iti.

tad evam acākṣuṣāṇām anumānena siddhir uktā. idānīm sarva-kāra-  
ṇatvo-'papattaye prakṛti-nityatvam upapādyate puruṣa-kāuṭasthya-siddhy-  
20 artham:

**mūle mūlā-'bhāvād amūlam mūlam. 67.**

trayo-viñcati-tattvānām mūlam upādānam pradhānam mūla-çūnyam;  
anavasthā-'pattyā tatra mūlā-'ntarā-'sambhavād ity arthaḥ.

« nanu

25 “tasmād avyaktam utpannam triguṇam, dvija-sattame ”

'ty-ādinā pradhānasyā 'pi puruṣād utpatti-çraṇāt puruṣa eva prakṛter  
mūlam bhavatu; puruṣasya nityatayā ca nā 'navasthā, 'vidyā-dvārakatayā  
ca na puruṣa-kāuṭasthya-hāniḥ. tathā ca smaryate:

“tasmād ajñāna-mūlo 'yaṃ saṃsāraḥ puruṣasya hi ” 'ti. »

30 ity āçāṅkyā 'ha:

**pāramparye 'py ekaṭra pariniṣṭhe 'ti saṃjñā-mātram. 68.**

avidyā-'di-dvāreṇa paramparayā puruṣasya jagan-mūla-kāraṇatve 'py  
ekasminn avidyā-'dāu yatra kutra-cin nitye dvāre paramparāyāḥ paryava-  
sānam bhaviṣyati; puruṣasyā 'pariṇāmitvāt. ato yatra paryavasānaṃ, sāi  
35 'va nityā prakṛtiḥ; prakṛtir iha mūla-kāraṇasya saṃjñā-mātram ity arthaḥ.



« nanv evaṃ pañca-viṇṇati-tattvānī 'ti no 'papadyate ; mahat-tattva-kāraṇā-'vyaktā-'pekṣayā 'pi jaḍa-tattvā-'ntarā-'patter » ity āçayena mūla-samādhānam āha :

**samānaḥ prakṛter dvayoh. 69.**

vastutas tu prakṛter mūla-kāraṇa-vicāre dvayor vādi-prativādinor 5  
āvayoh samānaḥ pakṣaḥ. etad uktam bhavati : yathā prakṛter utpattiḥ  
çrūyata, evaṃ avidyāyā api

“ avidyā pañca-parvāi 'ṣā prādur-bhūtā mahātmana ”

ity-ādi-vākyāiḥ. ata ekasyā avaçyaṃ gāuṇy utpattir vaktavyā ; tatra ca  
prakṛter eva puruṣa-saṃyogā-'dibhir abhividyakti-rūpā gāuṇy utpattir yuktā ; 10

“ saṃyoga-lakṣaṇo-'tpattiḥ kathyate karma-jñānayoṛ ”

iti Kāurma-vākye prakṛti-puruṣayor gāuṇo-'tpatti-smaraṇāt ; avidyāyāç ca  
kvā-'pi gāuṇo-'tpatti-açravaṇāt. tasyā anāditā-vākyāni tu pravāha-rūpeṇāi  
'va vāsanā-'dy-anādi-vākya-vad vyākhyeyānī 'ti. avidyā ca mithyā-jñāna-  
rūpā buddhi-dharma iti yoge sūtritam ; ato na tattvā-'dhikyam. 15

athavā dvayoh prakṛti-puruṣayoh samāna eva nyāya ity arthaḥ.

“ yataḥ pradhāna-puruṣāu yataç cāi 'tac carā-'caram,  
kāraṇaṃ sakalasyā 'sya, sa no Viṣṇuḥ prasīdatv ”

ity-ādi-vākyāiḥ puruṣasyā 'py utpatti-çravaṇād iti bhāvaḥ. tathā ca puru-  
ṣasye 'va prakṛter api gāuṇy evo 'tpattiḥ ; nityatva-çravaṇād ity api samā- 20  
nam iti. tasmāt prakṛtir evo 'pādānaṃ jagataḥ, prakṛti-dharmaç cā 'vidyā  
jagan-nimitta-kāraṇaṃ, tathā puruṣo 'pī 'ti siddham. yat tu

“ avidyām āhur avyaktaṃ sarga-pralaya-dharmi vāi,  
sarga-pralaya-nirmuktaṃ vidyām vāi pañca-viṇṇakam ”

iti Mokṣadharme prakṛti-puruṣayor avidyā-vidye 'ti vacanaṃ, tat tad- 25  
ubhaya-viṣayatayo 'pacaritam eva ; pariṇāmitvena hi puruṣā-'pekṣayā pra-  
kṛtir asatī 'ti tasyā avidyā-viṣayatvam uktam. evaṃ eva tasmin prakā-  
raṇe sva-sva-kāraṇā-'pekṣayā bhūtā-'ntaṃ kārya-jātam avidye 'ty uktam,  
sva-svā-'pekṣayā ca sva-sva-kāraṇaṃ vidye 'ti. puruṣasya pariṇāma-rūpaṃ  
jagad-upādānatvaṃ tu prakṛty-upādhikam eva kartṛtvā-'di-vac chruti- 30  
smṛtyor upāsā-'rtham evā 'nūdyate ; anyathā “ 'sthūlam anaṇv ahrasvam ”  
ity-ādi-çruti-virodhā-'patter iti mantavyam. māyā-çabdena ca prakṛtir evo  
'cyate ; “ māyām tu prakṛtiṃ vidyād ” iti çrutāu

“ asmān māyī srjate viçvam etat, tasmiṇç cā 'nyo māyayā saṃniruddha ”

iti pūrva-prakṛānta-māyāyāḥ prakṛti-svarūpatā-vacanāt ;

35

“ sattvaṃ rajas tama iti prakṛtaṃ tu guṇa-trayam ;  
etan-mayī ca prakṛtir, māyā yā vāiṣṇavī çrutā,  
lohita-çveta-kṛṣṇe 'ti tasyās tādṛg-bahu-prajā ”

- ity-ādi-smṛtibhyaḥ ca. na tu jñāna-nācya 'vidyā māyā-ṣabdā'-rtho, nityatvā-  
 'nupapatteḥ. kiṃ cā 'vidyāyā dravyatve ṣabda-mātra-bhedo, guṇatve ca  
 tad-ādihāratayā prakṛti-siddhiḥ; puruṣasya nirguṇatvā'-dibhyaḥ. «atha  
 dravya-guṇa-karma-vilakṣaṇāi 'vā 'smābhir avidyā vaktavye » 'ti cen, na;  
 5 "tādṛk-padārthā'-pratīter " uktatvād iti.

« nanv evaṃ cet prakṛti-puruṣā'-dy-anumāna-prakāro 'sti, tarhi sarve-  
 ṣām eva katham viveka-mananaṃ na jāyate? » tatrā 'ha:

**adhikāri-trāividhyān na niyamaḥ. 70.**

- gravaṇā'-dāv iva manane 'py adhikāriṇas trividhā, manda-madhyamo-  
 10 'ttamā ity ato na sarveṣām eva manana-niyamaḥ; kutarkā'-dibhir manda-  
 madhyamayor bādha-satpratipakṣatā-sambhavād ity arthaḥ. mandāir hi  
 bāuddhā'-dy-ukta-kutarka-jāteno 'ktā'-numānāni bādhyante; madhyamāiḥ  
 ca Buddhā'-dy-uktair eva viruddhā'-sal-liṅgāiḥ satpratipakṣitāni kriyante.  
 ata uttamā'-dhikāriṇām evāi 'tādṛṣa-mananam bhavatī 'ti bhāvaḥ.

- 15 prakṛteḥ svarūpaṃ guṇa-sāmyam prāg evo 'ktam; sūkṣma-bhūtā-  
 'dikam ca prasiddham evā 'stī 'ty avaṣiṣṭayor mahad-ahamkārayoḥ svarū-  
 pam āha sūtrābhyām:

**mahad-ākhyam ādyaṃ kāryaṃ, tan manaḥ. 71.**

- mahad-ākhyam ādyaṃ kāryaṃ, tan mano manana-vṛttikam. mananam  
 20 atra niṣcayas, tad-vṛttikā buddhir ity arthaḥ;

“yad etad viśṛtam bijam pradhāna-puruṣā'-tmakam  
 mahat tattvam iti proktam, buddhi-tattvaṃ tad ucyata ”

ity-ādi-vākyebhyo buddher evā 'dya-kāryatvā'-vagamāt.

**caramo 'hamkāraḥ. 72.**

- 25 tasyā 'nantaro yaḥ, so 'hamkarotī 'ty ahamkāro 'bhimāna-vṛttika ity  
 arthaḥ.

yato 'bhimāna-vṛttiko 'hamkāro, 'tas tat-kāryatvam uttaraṣām upapan-  
 nam ity āha:

**tat-kāryatvam uttaraṣām. 73.**

- 30 sugamam. evaṃ tri-sūtrīm vyākhyāya pāunaruktyā'-ṣaṅkā 'pāstā.

« nanv evam prakṛtiḥ sarva-kāraṇam iti ṣṛuti-smṛti-virodha » ity āṣaṅ-  
 kāyām āha:

**ādya-hetutā tad-dvārā pāramparye 'py, aṇuvat. 74.**

pāramparye 'pi sākṣād ahetutve 'py ādyāyāḥ prakṛter hetutā 'ha-



kārā-diṣu mahad-ādi-dvārā 'sti; yathā vaiṣeṣika-mate 'nūnām ghaṭā-di-hetutā dvyaṇukā-di-dvārāi 've 'ty arthaḥ.

«nanu prakṛti-puruṣayor ubhayor eva nityatvāt prakṛter eva kāraṇatve kiṃ niyāmakam?» tatrā 'ha:

**pūrva-bhāvitve dvayor ekatarasya hāne 'nyatara-yogaḥ. 75. 5**

dvayor eva pum-prakṛtyor akhila-kārya-pūrva-bhāvitve 'py ekatarasya puruṣasyā 'pariṇāmitvena kāraṇatā-hānyā 'nyatarasyāḥ kāraṇatvāu 'cītyam ity arthaḥ. puruṣasyā 'pariṇāmitve ce 'dam bijam: puruṣasya saṃhatya-kāritve parārthatvā-'pattiyā 'navasthā. asaṃhatya-kāritve sarvadā mahad-ādi-kārya-prasaṅgaḥ. prakṛti-dvārā pariṇāma-kalpane ca lāghavāt tasyā 10 eva pariṇāmo 'stu, puruṣe tu svāmitvena sraṣṭṛtvo-'pacāro, yathā yodheṣu vartamānau jaya-parājayāu rājany upacaryete; tat-phala-sukha-duḥkha-bhoktṛtvena tat-svāmitvād iti.

kiṃ ca dharmi-grāhaka-mānena kāraṇatayāi 'va prakṛteḥ siddhāu nā 'nya-kāraṇā-'kāṅkṣā 'sti; yathā dharmi-grāhaka-pramāṇena draṣṭṛtayā 15 puruṣa-siddhāu nā 'nya-draṣṭṛ-ākāṅkṣe 'ti. api ca puruṣasya pariṇāmitve kadā-cic cakṣur-mana-ādi-vad āndhyatvam api syāt; tathā ca vidyamānam api sukha-duḥkhā-'dikaṃ na jñāyeta, tataḥ cā 'haṃ sukhī na ve 'ty-ādi-saṃcayā-'pattih. ataḥ sadā prakāṣa-svarūpatvū-'napāyena puruṣasyā 'pariṇāmitvaṃ sidhyati. tad uktaṃ Yoga-sūtreṇa: "sadā jñātāḥ citta-vṛttayas, 20 tat-prabhoḥ puruṣasyā 'pariṇāmitvād" iti, tad-bhāṣyeṇa ca: "sadā jñāta-viśayatvaṃ tu puruṣasyā 'pariṇāmitvaṃ paridīpayati" 'ti. sadā prakāṣa-svarūpatve 'pi yathā nāi 'kadā viṣva-prakāṣatvaṃ, tathā vakṣyāmaḥ.

prakṛter yugapat-kāraṇatvo-'papattaye vibhutvaṃ api pratipādayati:  
**paricchinnam na sarvo-'pādānam. 76. 25**

sarvo-'pādānam pradhānam na paricchinnam, vyāpakam ity arthaḥ. sarvo-'pādānatvam atra hetu-garbha-viṣeṣaṇam; paricchinne tad-asambhavaḥ 30 vād iti. «nanu prakṛter aparicchinnatvaṃ no 'papadyate; prakṛtir hi sattvā-di-guṇa-trayaḥ atiriktā na bhavati; "sattvā-dīnām a-tad-dharma-tvaṃ tad-rūpatvād" ity āgāmi-sūtrāt; Yoga-sūtra-bhāṣyābhyām spaṣṭam avadhṛtatvāc ca. teṣāṃ ca sattvā-dīnām laghutva-calatva-gurutvā-'dayo dharmā vakṣyamāṇā vibhutve sati virudhyante, sṛṣṭy-ādi-hetavaḥ saṃyoga-vibhāgā-'dayaḥ ca no 'papadyanta» iti. atro 'cyate: paricchinnatvam atra dāiṇikā-'bhāva-pratīyogitā-'vacchedakā-'vacchinnatvaṃ, tad-abhāvaḥ ca vyāpakatvam. tathā ca jagat-kāraṇatvasya dāiṇikā-'bhāva-pratīyogitā-'nava- 35 cchedakatvam eve 'ti prakṛter vyāpakatvam iti paryavasitam. yathā prāṇasya sthāvara-jaṅgamā-'dy-akhila-ṣarīra-vyāpakatvam prāṇatva-sāmānyeno

'cyate, prāṇa-vyaktinām sarva-deha-sambandhāt, tadvat prakṛter vyāpakatvam iti.

prakṛter akriyāi-'katvā-'dikam ca sādharma-vaidharma-sūtre pratipādayiṣyāmaḥ.

6 na kevalam sarvo-'pādānatvād, api tu :

**tad-utpatti-ṣruteḥ ca. 77.**

teṣām paricchinnānām utpatti-ṣravaṇāc ca ; "atha yad alpaṁ, tan martyam" ity-ādi-ṣṛutiṣu maraṇa-dharmakatvena paricchinnasyo 'tpatty-ava-gamāt ; ṣṛuty-antarebhyaḥ ce 'ty arthaḥ.

10 idānīm prakṛti-kāraṇato-'papattaye 'bhāvā-'di-kāraṇatām nirasyati :

**nā 'vastuno vastu-siddhiḥ. 78.**

avastuno 'bhāvān na vastu-siddhir bhāvo-'tpattiḥ ; ṣaṣa-ṣṛṅgā jagad-utpattiyā mokṣā-'dy-anupapatteḥ ; tad-adarṣānāc ce 'ty arthaḥ.

« nanu jagad apy avastv evā 'stu, svapnā-'di-vad » iti. tatrā 'ha :

15 **abādhād aduṣṭa-kāraṇa-janyatvāc ca nā 'vastutvam. 79.**

svapna-padārthasye 'va prapañcasya bādhāḥ ṣṛuty-ādi-pramāṇair nā 'sti ; tathā ṣaṅkha-pītimā-'der iva duṣṭe-'ndriyā-'di-janyatvam api nā 'sti, doṣakalpane pramāṇā-'bhāvād ity ato na kāryasyā 'vastutvam ity arthaḥ.

« nanu "vācā-'rambhaṇam vikāro nāmadheyam, mṛttike 'ty eva satyam" »

20 ity-ādi-ṣṛutibhir eva prapañcasya bādhō, bādhāc cā 'vidyā-'khyā-doṣo 'pi sva-kāraṇe 'stī » 'ti cen, na ; mṛd-dṛṣṭānta-siddhy-anyathā-'nupapattiyā sva-kāraṇā-'pekṣakā-'sthāirya-rūpā-'sattva-paratvāt ; tādr̥g-vākyānām anyathā sṛṣṭy-ādi-vākya-virodhāc ca. kim ca ṣṛutyā prapañca-bādhā ātmā-'ṣṛayaḥ, svasyā 'pi prapañcā-'ntargatatayā bādhena tad-bodhitā-'rthe punaḥ saṁṣayā-

25 'pattiḥ ce 'ti. ata eva bādhā-'bādhā-'di-vaidharṁyād upalambhāc ca jāgrat-prapañcasya svapna-khapuṣpā-'di-tulyatvam atinirbandhena pratyāṣṭe Vedānta-sūtra-dvayam : "vaidharṁyāc ca na svapnā-'di-vad" iti, "bhāva upalabdheḥ ce" 'ti ca. "ne 'ti ne 'tī" 'ty-evamvidha-vākyāni ca viveka-parāṇy eva, na tu svarūpataḥ prapañca-niṣedha-parāṇi, "prakṛtāi-'tāvattvam  
30 pratiṣedhatī" 'ti Vedānta-sūtrāt. evam anyāny api vākyāni Brahma-mīmāṃsā-bhāṣye 'smābhir vyākhyātāni.

"nā 'vastuno vastu-siddhir" iti yad uktaṁ, tatra hetum āha :

**bhāve tad-yogena tat-siddhir, abhāve tad-abhāvāt kutastarām tat-siddhiḥ ? 80.**

35 bhāve kāraṇasya sad-rūpatve tad-yogena sattā-yogena kārya-siddhir ghaṭeta ; kāraṇasyā 'bhāve 'sad-rūpatve tu tad-abhāvāt kāryasyā 'py asattvāt



katham vastu-bhūta-kārya-siddhiḥ? kāraṇa-svarūpasyāi 'va kāryasyāu 'cityād ity arthaḥ.

« nanu tathā 'pi karmāi 'vā 'vaçyakatvāj jagat-kāraṇam astu ; kim pradhāna-kalpanaye? » 'ti. tatrā 'py āha :

**na karmaṇa, upādānatvā-'yogāt. 81.**

5

karmaṇo 'pi na vastu-siddhir, nimitta-kāraṇasya karmaṇo na mūla-kāraṇatvam ; guṇānām dravyo-'pādānatvā-'yogāt. kalpanā hi drṣṭā-'nusāreṇāi 'va bhavati ; vāiçeṣiko-'kta-guṇānām co 'pādānatvaṁ na kvā-'pi drṣṭam ity arthaḥ. atra karma-çabdo 'vidyā-'dīnām apy upalakṣakaḥ ; guṇatvā-'viçeṣeṇa teṣām apy upādānatvā-'yogāt. cakṣuṣaḥ paṭalā-'di-vad avidyāyāç 10 cetana-gata-dravyatve tu pradhānasya saṁjñā-mātra-bheda iti.

tad evam pariṇāmitvā-'pariṇāmitva-parārthatvā-'parārthatvābhyām pum-prakṛtyor viveko darçitaḥ. idānīm viveka-jñānasyāi 'vā 'viveka-nāçadvārā parama-puruṣārtha-hetutvaṁ, na tu tatra vāidika-karmaṇām sāksād-dhetutā 'stī 'ti yat prāg uktam “aviçeṣaḥ co 'bhayor” iti sūtreṇa, tad eva 15 prapañcayati pañcabhiḥ sūtrāiḥ :

**nā 'nuçravikād api tat-siddhiḥ ; sādhyatvenā 'vṛtti-yogād apuruṣārthatvam. 82.**

api-çabdena “na drṣṭāt tat-siddhir” iti prāg-ukta-drṣṭa-samuccayaḥ. guror anuçrūyata ity anuçravo vedaḥ ; tad-vihito yāgā-'dir ānuçravikaṁ 20 karma. tasmād api na pūrvokta-puruṣārtha-siddhiḥ ; yataḥ karma-sādhyatvena punar-āvṛtti-sambandhād atyanta-puruṣārthatvā-'bhāva ity arthaḥ. karma-sādhyasya cā 'nityatve çrutiḥ : “tad yathe 'ha karma-jito lokaḥ kṣīyata, evam evā 'mutra puṇya-jito lokaḥ kṣīyata” itī 'ti.

“na karmaṇā, 'nya-dharmatvād” iti sūtreṇa pūrvam karmaṇā bandho 25 nirākṛta, idānīm ca mokṣo nirākriyata ity apāunaruktyam. «anya-dharmatvena pūrvokta-hetunā bandha iva mokṣe 'pi karmaṇo hetutvaṁ nirākṛta-prāyam ity punar āçāṅkāi 'va no 'detī» 'ti cen, na ; bandha-hetutvenā 'viveke siddhe tat-puruṣiṇā-'viveka-jatvena karmaṇām tadīyatva-vyavastho-'papatter iti. 30

« nanv evam pañcā-'gni-vidyā-rūpeṇo 'pāsanā-'khyā-karmaṇā tīrtha-ma-raṇā-'di-karmaṇā ca Brahma-lokaṁ gatasyā 'nāvṛtti-çrutiḥ katham upa-padyate? » tatrā 'ha :

**tatra prāpta-vivekasyā 'nāvṛtti-çrutiḥ. 83.**

tatrā 'nuçravika-karmaṇi Brahma-loka-gatānām yā 'nāvṛtti-çrutiḥ, sū 35 tatrāi 'va prāpta-vivekasya mantavyā. anyathā hi Brahma-lokād apy āvṛttim pratipādayatām vākya-'ntarāṇām virodha ity arthaḥ. tathā ca sū

'py anāvṛttir viveka-jñānasyāi 'va phalaṃ, na tu sāksād eva karmaṇa iti. etac ca śaṣṭhā-'dhyāye prapañcayisyati; Brahma-mīmāṃsā-bhāṣye ca taylor vākyāny udāhṛtyā 'smābhir vyākhyātāni.

karmaṇas tu phalaṃ tadā 'ha :

5 **duḥkhād duḥkhaṃ, jalā-'bhiṣekavan na jādya-vimokaḥ. 84.**

ānuçravikāt tu hiṃsā-'di-doṣeṇa duḥkhā-'tmaka-bhogena ca duḥkhād duḥkhaṃ duḥkha-dhārāi 'va bhavati, na tu jādya-vimoko 'viveka-nivṛtṭiḥ; duḥkha-vimokas tv atidūra eva tiṣṭhati; yathā jādya-'rtasya jalā-'bhiṣekād duḥkha-vṛttir eva bhavati, na tu jādya-vimokṣa ity arthaḥ. tad uktam :

10 “yathā pañkena pañkā-'mbhaḥ surayā vā surā-kṛtam, bhūta-hatyām tathāi 'vāi 'kāṃ na yajñāir mārṣtum arhatī” 'ti.

çrūyate ca Brahma-loka-sthānāṃ Viṣṇu-pārśadānām api Jaya-Vijayā-'dīnām punā-rākṣasa-yonāu duḥkha-dhāre 'ti. Kārikayā ce 'dam uktam :

“dṛṣṭavad ānuçravikaḥ; sa hy aviçuddhi-kṣayā-'tiçaya-yukta” iti.

15 « nanu niṣkāmād antaryāga-japā-'di-rūpa-karmaṇo na duḥkham praty-uta mokṣaḥ phalaṃ çrūyata » iti. tatrā 'ha :

**kāmye 'kāmye 'pi, sādhyatvā-'viçeṣāt. 85.**

kāmye 'kāmye ca karmaṇi duḥkhād duḥkham bhavati. kutaḥ? sādhyatvā-'viçeṣāt; karma-sādhyasya sattva-çuddhi-dvāraka-jñānasyā 'pi tri-  
20 guṇā-'tmakatayā duḥkhā-'tmakatvād ity arthaḥ.

“na karmaṇā na prajāyā dhanena, tyāgenāi 'ke amṛtatvam ānaçur”

ity-ādi-çrutibhyaç ca karmaṇo na sāksān mokṣaḥ phalaṃ iti bhāvaḥ. tyā-  
genā 'bhīmāna-tyāgena. eke kecid evā 'mṛtatvam ānaçuḥ, prāptavanto,  
na sarve; abhimāna-tyāgasya tattva-jñāna-janyatayā durlabhatvād ity  
25 arthaḥ.

« nanu bhavan-mate 'pi kathaṃ jñāna-sādhyasya na duḥkhatvaṃ, sādhyatvā-'viçeṣād? » iti. tatrā 'ha :

**nija-muktasya bandha-dhvaṃsa-mātram paraṃ, na samāna-tvam. 86.**

30 nija-muktasya svabhāva-muktasyā 'vidyā-'khyā-kāraṇa-nāçena yathok-tabandha-nivṛtti-mātram paraṃ ātyantikaṃ viveka-jñānasya phalaṃ, dhvaṃsaç cā 'vināçī, na tu karmaṇa iva sukhā-'dikam bhāva-rūpaṃ kāryaṃ, yena nāçitayā duḥkha-daṃ tat syāt. karmaṇaç ca dṛṣṭa-kāraṇaṃ vinā na sāksād evā 'vidyā-nāçakatvaṃ ghaṭata iti. ato jñānasyā 'kṣaya-phalakatvān na  
35 samānatvaṃ jñāna-karmaṇor ity arthaḥ. jñānān na punar-āvṛtṭiḥ sambha-



vati; avivekā-'khyā-kāraṇa-nācād iti siddham. tad evaṃ viveka-jñānam eva sākṣād-dhāno-'pāya ity uktam.

idānīm viveka-jñānasyā 'pi sākṣād-upāyāḥ pramāṇāni parikṣyante; "ātmā vā are draṣṭavyaḥ crotavyo mantavya" ity-ādi-ṣrutibhir hi pramāṇa-trayeṇā 'tma-jñānam ity avagamyate. karmā-'dikaṃ tv anyan mana-ādi- 5 pramāṇānāṃ cūddhy-ādi-karam eve 'ti.

**dvayor ekatarasya vā 'py asaṃnikṛṣṭā-'rtha-paricchittih pramā; tat-sādhakatamaṃ yat, tat trividham pramāṇam. 87.**

asaṃnikṛṣṭaḥ pramātary anārūḍho, 'nadhigata iti yāvat. evam-bhūtasā 'rthasya vastunaḥ paricchittir avadhāraṇam pramā; sā ca dvayor buddhi- 10 puruṣayor ubhayor eva dharmo bhavatu, kiṃ vāi 'katara-mātrasyo, 'bhayathāi 'va tasyāḥ pramāyā yat sādhakatamam phalā-'yoga-vyavacchinnam kāraṇam, tat pramāṇam; tac ca trividham vakṣyamāṇa-rūpeṇ 'ty arthaḥ.

smṛti-vyāvartanāyā 'nadhigate 'ti, bhrama-vyāvartanāyā vastv iti, saṃ- 15 caya-vyāvartanāyā tv avadhāraṇam iti.

atra yadi pramā-rūpam phalam puruṣa-niṣṭha-mātram ucyate, tadā bud- dhi-vṛttir eva pramāṇam; yadi ca buddhi-niṣṭha-mātram ucyate, tade 'ndriya- 20 saṃnikarṣā-'dir eva pramāṇam. puruṣas tu pramā-sākṣy eva, na pramāte 'ti. yadi ca pāuruṣeya-bodho buddhi-vṛttiḥ co 'bhayam api pramo 'cyate, tadā tū 'ktam ubhayam eva pramā-bhedena pramāṇam bhavati. cakṣur- 25 ādiṣu tu pramāṇa-vyavahāraḥ paramparayāi 'va sarvathe 'ti bhāvaḥ. Pā- tañjala-bhāṣye tu Vyāsa-devāiḥ puruṣa-niṣṭha eva bodhaḥ prame 'ty uktaḥ; puruṣā-'rtham eva karaṇānām pravṛttyā phalasya puruṣa-niṣṭhatāyā evāu 'cityāt. ato 'trā 'pi sa eva mukhyaḥ siddhāntaḥ. na ca «puruṣa-bodha- svarūpasya nityatayā katham phalatvam?» iti vācyam; kevalasya nit- 30 yatve 'py artho-'paraktasya kāryatvāt, puruṣā-'rtho-'parāgasyāi 'va vā pha- latvād iti. atre 'yam prakriyā: indriya-praṇālikayā 'rtha-saṃnikarṣeṇa liṅga-jñānā-'dinā vā 'dāu buddher arthā-'kāra vṛttir jāyate. tatra ce 'ndriya- saṃnikarṣa-jā pratyakṣā vṛttir indriya-viṣiṣṭa-buddhy-ācṛitā; nayanā-'di- gata-pittā-'di-doṣāiḥ pittā-'dy-ākāra-vṛtty-udayād iti viṣeṣaḥ. sā ca vṛttir 35 artho-'paraktā pratibimba-rūpeṇa puruṣā-'rūḍhā satī bhāsate; puruṣasyā 'pariṇāmitayā buddhi-vat svato 'rthā-'kāratvā-'sambhavāt; arthā-'kāratāyā eva cā 'rtha-grahaṇatvāt; anyasya durvacatvād iti. tad etad vakṣyati: "japā-sphaṭikayor iva no 'parāgaḥ, kiṃ tv abhimāna" iti; Yoga-sūtram ca: "vṛtti-sārūpyam itaratre" 'ti; smṛtir api: 35

"tasmiṃ cid darpaṇe sphāre samastā vastu-dṛṣṭayaḥ; imās tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

Yoga-bhāṣyam ca: "buddheḥ pratisaṃvedī puruṣa" iti. pratidhvanivat



- pratisamvedah samvedana-pratibimbah, tasyā 'çraya ity arthaḥ. etena puruṣāṇām kūṣṭha-vibhu-cidrūpatve 'pi na sarvadā sarvā-bhāṣana-prasaṅgaḥ; asaṅgatayā svato 'rthā-'kāratvā-'bhāvāt; arthā-'kāratām vinā ca saṃyoga-mātreṇā 'rtha-grahaṇasyā 'tīndriyā-'di-sthale buddhāv adṛṣṭatvād
- 5 iti. puruṣe ca sva-sva-buddhi-vṛttinām eva pratibimbā-'rpaṇa-sāmarthyam iti phala-balāt kalpyate; yathā rūpavatām eva jalā-'diṣu pratibimbana-sāmarthyam, ne 'tarasye 'ti. rūpavattvaṃ ca na sāmānyataḥ pratibimba-prayojakam; çabdasyā 'pi pratidhvani-rūpa-pratibimba-darçanāt. na ca «çabda-janyam çabdā-'ntaram eva pratidhvanir» iti vācyam; sphaṭika-
- 10 lāuhityā-'der api japā-saṃnikarṣa-janyatā-'pattyā pratibimba-mithyātva-siddhānta-kṣater iti. pratibimbaç ca buddher eva pariṇāma-viçeṣo bimbā-'kāro jalā-'di-gata iti mantavyam. kecit tu «vṛttāu pratibimbam sad eva cāitanyam vṛttim prakāçayati; tathā ca vṛtti-gata-pratibimba eva vṛttāu cāitanya-viṣayatā, na tu cāitanye vṛtti-pratibimbo 'stī» 'ty āhuḥ. tad asat;
- 15 upadarçita-çūstra-virodhena kevala-tarkasyā 'prayojakatvāt; vinigamanā-virahena vṛtti-cāitanyayor anyo-'nya-viṣayatā-'khyā-sambandha-rūpatayā 'nyo-'nyasminn anyo-'nya-pratibimba-siddheç ca; bāhya-sthale 'rthā-'kāratāyā eva viṣayatā-rūpatva-siddhyā 'ntare 'pi tat-tad-arthā-'kāratāyā eva viṣayatātvaū-'cityāc ce 'ti. ye tu tārīkikā jñānasya viṣayatām ne 'echanti,
- 20 tan-mate jñāna-vyaktinām anugamaka-dharmā-'bhāvena ghaṭa-viṣayakam paṭa-viṣayakam jñānam ity-ādy-anugata-vyavahārā-'nupapattiḥ. kecit tu tārīkikā anayāi 'vā 'nupapattyā viṣayatām atirikta-padārtham āhuḥ. tad apy asat; anubhūyamānām arthā-'kāratām viḥaya viṣayatā-'ntara-kalpane gāuravād iti.
- 25 «nanu tathā 'pi sva-svo-'pādhi-vṛtti-rūpāi 'va vṛtti-cāitanyayor anyo-'nya-viṣayatā 'stu; svo-'pādhi-vṛttitvenāi 'vā 'nugamāt; alam ākāra-'khyā-pratibimba-dvayene!» 'ti cen, na; pratibimbam vinā svatvasyā 'pi durvacatvāt. svatvaṃ hi sva-bhukta-vṛtti-vāsanā-vattvam. bhogaç ca jñānam. tathā ca viṣayatā-lakṣaṇasya viṣaya-sāmagrī-ghaṭitatvenā 'tmā-'çrayaḥ. tasmād
- 30 acāitanya-cāitanyayor anyo-'nya-viṣayatā-rūpo 'nyo-'nyasminn anyo-'nya-pratibimbaḥ siddhaḥ. adhikaṃ tu Yogavārttike draṣṭavyam iti dik. atrā 'yam pramātr-ādi-vibhāgaḥ:

pramātā cetanaḥ çuddhaḥ, pramāṇam vṛttir eva naḥ,  
 pramā 'rthā-'kāra-vṛttinām cetane pratibimbanam;  
 35 pratibimbata-vṛttinām viṣayo meya ucyate;  
 sāksād-darçana-rūpaṃ ca sāksitvaṃ vakṣyati svayam.  
 ataḥ syāt kāraṇā-'bhāvād vṛtteḥ sāksy eva cetanaḥ.  
 Viṣṇv-ādeḥ sarva-sāksitvaṃ gāuṇam liṅgā-'dy-abhāvata iti.

«nanu

40

“yathā prakāçayaty ekaḥ kṛtsnam lokam imam raviḥ,  
 kṣetraṃ kṣetrī tathā kṛtsnam prakāçayati, Bhārata”



'ty-ādi-vākyeṣū 'pamānā-'di prakṛti-puruṣa-viveke pramāṇam upanyastam. tat katham ucyate trividham? » iti. tatrā 'ha :

**tat-siddhāu sarva-siddher nā 'dhikya-siddhiḥ. 88.**

trividha-pramāṇa-siddhāu ca sarvasyā 'rthasya siddher na pramāṇa-'dhikyam sidhyati gāuravād ity arthaḥ. ata eva Manunā 'pi pramāṇa- trayam evo 'panyastam :

“pratyakṣam anumānam ca cāstraṃ ca vividhā-'gamam  
trayaṃ suviditaṃ kāryam dharma-çuddhim abhīpsate” 'ti.

upamānāi-'tiyā-'dīnām cā 'numāna-çabdayoḥ praveçaḥ; anupalabdhy-ādi-nām ca pratyakṣe praveça iti. ukta-vākye ce 'dam anumānam abhipretam : 10 ā-pāda-tala-mastakam kṛtsnam sva-vyatiriktenāi 'kena prakāçyam ; svayam aprakāçatvāt ; trāilokya-vad iti.

tejaç-cāitanya-sādhāraṇam ca prakāçatvam akhaṇḍo-'pādhiḥ prakāçavyavahāra-niyāmakatayā siddha iti.

puruṣa-niṣṭhā prame 'ti mukhya-siddhāntam āçṛitya pramāṇānām 15 viçeṣa-lakṣaṇāni vaktum upakramate :

**yat sambaddham sat tad-ākāro-'llekhi vijñānam, tat pratyakṣam. 89.**

sambaddham bhavat sambaddha-vastv-ākāra-dhāri bhavati yad vijñānam buddhi-vṛttis, tat pratyakṣam pramāṇam ity arthaḥ. atra sad ity-antaṃ 20 hetu-garbha-viçeṣaṇam. tathā ca svā-'rtha-saṃnikarṣa-janyā-'kārasya 'çrayo vṛttiḥ pratyakṣam pramāṇam iti niṣkarṣaḥ. “vṛttiḥ sambandhā-'rtham sarpatī” 'ty āgāmi-sūtrān na vṛtteḥ saṃnikarṣa-janyatvam ity ākāra-'çraya-grahaṇam. cakṣur-ādi-dvāraka-buddhi-vṛttiç ca pradīpasya çikhā-tulyā bāhyā-'rtha-saṃnikarṣā-'nantaram eva tad-ākāro-'llekhinī bhavatī 'ti nā 25 'sambhavaḥ.

« nanu yoginām atītā-'nāgata-vyavahita-vastu-pratyakṣe 'vyāptiḥ ; sambaddha-vastv-ākārū-'bhāvād » ity āçāṅkya tasyā 'lakṣyatvena samādhatte :

**yoginām abāhya-pratyakṣatvān na doṣaḥ. 90.**

āindriyaka-pratyakṣam evā 'tra lakṣyam, yoginaç cā 'bāhya-pratyakṣa- 30 kāḥ ; ato na doṣo, na tat-pratyakṣe 'vyāptir ity arthaḥ.

vāstavaṃ samādhānam āha :

**līna-vastu-labdhā-'tiçaya-sambandhād vā 'doṣaḥ. 91.**

athavā tad api lakṣyam eva ; tathā 'pi na doṣo, nā 'vyāptiḥ ; yato līna-vastuṣu labdha-yogaja-dharma-janyā-'tiçayasya yogi-cittasya sambandho 35 ghaṭata ity arthaḥ. atra līna-çabdaḥ parā-'bhipretā-'saṃnikṛṣṭa-vācī ; sat-

kārya-vādinām hy atītā-'dikam api svarūpato 'stī 'ti tat-sambandhaḥ sambhaved iti. vyavahita-viprakṛṣṭeṣu sambandha-hetu-vidhayā labdhā-'tiçaye 'ti viçeṣanam. atīçayaç ca vyāpakatvaṃ vṛtti-pratibandhaka-tamo-nivṛtty-ādiç ce 'ti. idam cā 'trā 'vadheyam : "yat sambaddham sad" iti pūrva-  
 5 sūtre buddher artha-saṃnikarṣasyāi 'va pratyakṣa-hetutā-lābhāt pratyakṣa-sāmānye bāhyā-'rtha-sādḥāraṇe buddhy-artha-saṃnikarṣa eva kāraṇam; indriya-saṃnikarṣās tu cākṣuṣā-'di-pratyakṣeṣu viçiṣyāi 'va kāraṇāni. «nanv evam indriya-saṃnikarṣa-yogaja-dharmā-'dy-abhāve 'pi buddhyā bāhyā-'rtha-pratyakṣā-'pattiḥ.» māi 'vam! tamaḥ-pratibandhena tadānīm  
 10 buddhi-sattvasya vṛtty-asambhavāt. tac ca tamaḥ kadā-cid arthe-'ndriyayoḥ saṃnikarṣeṇa kadā-cic ca yogaja-dharmenā 'pasāryate; añjana-saṃyogena nayana-mālinya-vat. na cāi «'vam tad-dhetor eva tad astv iti nyāyene 'ndriya-saṃnikarṣā-'der eva bāhyā-'rtha-pratyakṣa-sāmānye hetutā 'stv» iti vācyam; suṣupty-ādāu tamaso buddhi-vṛtti-pratibandhakatva-  
 15 siddheḥ;

“sattvāj jāgarāṇaṃ vidyād, rajasā svapnam ādiçet,  
 prasvāpanaṃ tu tamasā; turiyaṃ triṣu saṃtatam”

ity-ādi-smṛtibhyaḥ suṣupty-ādāu vṛtti-pratibandhakā-'ntarā-'sambhavāc ca; cākṣuṣa-vṛttāv api tamasaḥ pratibandha-darçanāc ca. yat tu çuṣka-tārki-  
 20 kāḥ suṣuptāu vṛtty-anutpādā-'rthaṃ jñāna-sāmānye tvañ-mano-yogaṃ kāraṇam kalpayanti, tad asat; tvag-indriyo-'tpatteḥ prāg api kevala-buddhyā Svayambhuvāḥ sarva-pratyakṣa-çravaṇāt; tvañ-mano-yogā-'nutpāde 'pi tamasa eva nimittatāyā vaktavyatvāc ca; kevala-tarkasyā 'pratiṣṭhā-doṣa-grastatvāc ce 'ti dik.

25 «nanu tathā 'pī 'çvara-pratyakṣe 'vyāptiḥ; tasya nityatvena saṃnikarṣā-'janyatvād» iti. tatrā 'ha:

**īçvarā-'siddheḥ. 92.**

īçvare pramāṇā-'bhāvān na doṣa ity anuvartate. ayaṃ ce 'çvara-prati-  
 30 ṣedha eka-deçinām prāuḍha-vādenāi 've 'ti prāg eva pratipāditam; anyathā hī 'çvarā-'bhāvād ity evo 'cyeta. īçvarā-'bhyupagame tu saṃnikarṣa-janya-jātiyatvam eva pratyakṣa-lakṣaṇaṃ vivakṣitam; sājātyaṃ ca jñānatva-sākṣād-vyūpya-jātye 'ti bhāvaḥ.

«çruti-smṛtibhyāṃ katham īço na sidhyati?» 'ty ākāṅkṣāyāṃ tarka-virodhaṃ lāukikam eva bādhakam āha:

35 **mukta-baddhayor anyatarā-'bhāvān na tat-siddhiḥ. 93.**

īçvaro 'bhimataḥ kiṃ kleçā-'di-mukto vā, tāir baddho vā? anyatarasyā 'py asambhavān ne 'çvara-siddhir ity arthaḥ.



ubhayathā 'py a-sat-karatvam. 94.

muktatve satī sraṣṭṛtvā-'dy-akṣamatvaṃ, tat-prayojakā-'bhimāna-rāgā-'dy-abhāvāt; baddhatve 'pi mūḍhatvān na sṛṣṭy-ādi-kṣamatvam ity arthaḥ.

« nanv evam īṣvara-pratipādaka-ṣrutīnām kā gatiḥ? » tatrā 'ha :

muktā-'tmanāḥ praçaṇsā upāsā siddhasya vā. 95.

5

yathā-yogaṃ kācie chrutir muktā-'tmanāḥ kevalā-'tma-sāmānyasya jñeyatā-vidhānāya saṃnidhi-mātrāi-'ṣvareṇa stuti-rūpā prarocanā-'rthā; kācie ca saṃkalpa-pūrvaka-sraṣṭṛtvā-'di-pratipādikā ṣrutīḥ siddhasya Brahma-Viṣṇu-Harā-'der evā 'nitye-'ṣvarasyā 'bhimānā-'di-mato 'pi gāuṇa-nitya-tvā-'di-mattvān nityatvā-'dy-upāsā-pare 'ty arthaḥ.

10

« nanu tathā 'pi prakṛty-ādy-akhilā-'dhiṣṭhātṛtvam ṣṛyamāṇaṃ no 'papadyate; loke saṃkalpā-'dinā pariṇamanasyāi 'vā 'dhiṣṭhātṛtvā-vyavahārād » iti. tatrā 'ha :

tat-saṃnidhānād adhiṣṭhātṛtvam, maṇi-vat. 96.

yadi saṃkalpena sraṣṭṛtvam adhiṣṭhātṛtvam ucyate, tadā 'yaṃ doṣaḥ 15 syāt. asmābhis tu puruṣasya saṃnidhānād evā 'dhiṣṭhātṛtvam sraṣṭṛtvā-'di-rūpam iṣyate. maṇi-vat, yathā 'yas-kānta-maṇeḥ saṃnidhya-mātreṇa ṣalya-niṣkarṣakatvaṃ na saṃkalpā-'dinā, tathāi 'vā 'di-puruṣasya saṃyoga-mātreṇa prakṛter mahat-tattva-rūpeṇa pariṇamanam; idam eva ca svo-pādhi-sraṣṭṛtvam ity arthaḥ. tathā co 'ktam :

20

“ niricche saṃsthithe ratne yathā lohaḥ pravartate,  
sattā-mātreṇa devena tathā ce 'yaṃ jagaj-janiḥ.  
ata ātmani kartṛtvam akartṛtvam ca saṃsthitam :  
niricchatvād akartā 'sau, kartā saṃnidhi-mātrata ” iti.

“ tad āikṣata bahu syām ” ity-ādi-ṣrutis tu kūlam pipatiṣatī 'ti-vad gāuṇī; 25 prakṛter āsanna-bahutara-guṇa-saṃyogāt. athavā buddhi-pūrva-sṛṣṭi-viṣayaṃ etādṛṣa-vākya-jātaṃ, na tv ādi-sarga-param; tasyā 'buddhi-pūrvak-tva-smaraṇād iti bhāvaḥ; yathā Kāurme :

“ ity eṣa prākṛtaḥ sargaḥ saṃkṣepāt kathito mayā;  
a-buddhi-pūrvakas tv eṣa. brāhmīn sṛṣṭīm nibodhate ” 'ti.

30

asya ca vākyaśyā 'di-puruṣa-buddhy-ajanyatvena saṃkoce gāuravam iti.

na kevalaṃ sargā-'dāv eva puruṣasya saṃyoga-mātreṇa sraṣṭṛtvā-'dikam, api tv anyeṣv api saṃkalpā-'di-pūrvakeṣu bhūtā-'diṣv akhileṣu viṣeṣa-kāryeṣv api sarva-puruṣāṇām ity āha :

viṣeṣa-kāryeṣv api jivānām. 97.

adhiṣṭhātṛtvam saṃnidhānād ity anuśajyate. antaḥkaraṇo-'palakṣita-syāi 'va jīva-ṣabdā-'rthatvam ṣaṣṭhā-'dhyāye vakṣyati. tathā ca viṣeṣa-kārye visargā-'khye vyaṣṭi-srṣṭāv api jivānām antaḥkaraṇa-pratibimbīta-  
6 cetanānām saṃnidhānād evā 'dhiṣṭhātṛtvam, na tu kenā 'pi vyāpāreṇa; kūṭastha-cin-mātra-rūpatvād ity arthaḥ.

«nanu cet sadā sarva-jña īṣvaro nā 'sti, tarhi vedānta-mahā-vākya-'rthasya vivekasyo 'padeṣe 'ndha-paramparā-'ṣaṅkayā 'prāmāṇyam pra-sajyeta.» tatrā 'ha:

10 siddha-rūpa-boddhṛtvād vākya-'rtho-'padeṣaḥ. 98.

Hiraṇyagarbhā-'dīnām siddha-rūpasya yathārthasya boddhṛtvāt tad-vakṛkā-'yurvedā-'di-prāmāṇyenā 'vadhṛtāt teṣām vākya-'rtho-'padeṣaḥ pramāṇam iti ṣeṣaḥ.

«nanu puruṣasya cet saṃnidhi-mātreṇa gāṇam adhiṣṭhātṛtvam, tarhi  
15 mukhyam adhiṣṭhātṛtvam kasye?» 'ty ākāṅkṣyām āha:

antaḥkaraṇasya tad-ujjvalitatvāl loha-vad adhiṣṭhātṛtvam. 99.

antaḥkaraṇasyā 'nupacaritam adhiṣṭhātṛtvam saṃkalpā-'di-dvārakam pratyetavyam. «nanv adhiṣṭhātṛtvam ghaṭā-'di-vad acetanasya na yuktam.» tatrā 'ha: loha-vat tad-ujjvalitatvād iti. antaḥkaraṇam hi tapta-loha-vac  
20 cetano-'jjvalitam bhavati. atas tasya cetanāyamānatayā 'dhiṣṭhātṛtvam ghaṭā-'di-vyāvṛttam upapadyata ity arthaḥ. «nanv evam cāitanyenā 'ntaḥkaraṇasyo 'jjvalane citeḥ saṅgitvam agni-vad eva syād» iti cen, na; nityo-'jjvala-cāitanya-saṃyoga-viṣeṣa-mātrasya saṃyoga-viṣeṣa-janya-cāitanya-pratibimbasyāi 'va vā 'ntaḥkaraṇo-'jjvalana-rūpatvāt; na tu cāitanyam  
25 antaḥkaraṇe saṃkrāmati, yena saṅgitā syāt. agner api hi prakāṣā-'dikam na lohe saṃkrāmati; kiṃ tv agni-saṃyoga-viṣeṣa eva lohasyo 'jjvalanam iti. «nanv evam api saṃyogena pariṇāmitvam» iti cen, na; sāmānya-guṇā-'tirikta-dharṃ-'tpattāv eva pariṇāma-vyavahārād iti. ayam ca saṃyoga-viṣeṣo 'ntaḥkaraṇasyāi 'va sattvo-'dreka-rūpāt pariṇāmād bhavati 'ti  
30 phala-balāt kalpyate; puruṣasyā 'pariṇāmitvena saṃyoge tan-nimittaka-viṣeṣā-'sambhavād iti. ayam eva ca saṃyoga-viṣeṣo buddhy-ātmanor anyo-'nya-pratibimbane hetuḥ. «nanu pratibimba-hetutayā saṃyoga-viṣeṣā-'vaçyakatve pratibimba-kalpanā vyarthā; pratibimba-kāryasyā 'rtha-jñānā-'deḥ saṃyoga-viṣeṣād eva sambhavād» iti. māi 'vam! buddhāu cāitanya-  
35 pratibimbaç cāitanya-darṣanā-'rtham kalpyate, darpaṇe mukha-pratibimbavat; anyathā karma-karṭṛ-virodhena svasya sāksāt sva-darṣanā-'nupapatteḥ. ayam eva ca cit-pratibimbo <buddhāu cic-chāyā-'patir> iti, <cāitanyā-'dhyāsa> iti, <cid-āveṣa> iti co 'cyate. yaç ca cāitanye buddheḥ pratibimbaḥ,



sa cā 'rūḍha-viṣayāṇi saha buddher bhānā-rtham iṣyate; arthā-kāratayāi  
 'vā 'rtha-graṇasya buddheḥ sthale dṛṣṭatvena tāṃ vinā saṃyoga-viṣeṣa-  
 mātrena 'rtha-bhānasya puruṣe 'py anāucityāt; arthā-kārasyaī 'vā 'rtha-  
 graṇa-ṣabdhā-rthatvāc ce 'ti. sa cā 'rthā-kāraḥ puruṣe pariṇāmo na  
 sambhavatī 'ty arthāt pratibimba-rūpa eva paryavasyatī 'ti dik. sa cā 'yam 5  
 anyo-nya-pratibimbo Yoga-bhāṣye Vyāsa-devāḥ siddhāntitāḥ: "citi-çaktir  
 aparīṇāminy apratisaṃkramā ca pariṇāminy arthe pratisaṃkrānte 'va tad-  
 vṛttim anupatati; tasyāc ca prāpta-cāitanyo-pagraha-rūpāyā buddhi-vṛtter  
 anukāri-mātratayā buddhi-vṛtty-aviçiṣṭā hi jñāna-vṛttir ity ākhyāyata" ity-  
 ādinā. Yogavārttike cāi 'tad vistarato 'smābhiḥ pratipāditam. kaçcit tu 10  
 «buddhi-gatayā cic-chāyayā buddher eva sarvā-rtha-jñātṛtvam; icchā-  
 'dibhir jñānasya sāmānādhikaraṇyā-nubhavāt; anyasya jñānenā 'nyasya  
 pravṛtty-anāucityāc ce» 'ty āha. tad ātmā-jñāna-mūlakatvād upekṣaṇīyam.  
 evaṃ hi buddher eva jñātṛtve "cid-avasāno bhoga" ity āgāmi-sūtra-dvaya-  
 virodhaḥ, puruṣe pramāṇā-bhāvaç ca; puruṣa-liṅgasya bhogasya buddhāv 15  
 eva svī-kārāt. na ca «pratibimbā-nyathā-nupapattyā bimba-bhūtaḥ puru-  
 ṣaḥ setsyati» 'ti vācyam; anyo-nyā-çrayāt: prthag-bimba-siddhāu buddhi-  
 stha-cāitanyasya pratibimbatā-siddhiḥ, pratibimbatā-siddhāu ca tat-prati-  
 yogitayā bimba-siddhir iti. asman-mate ca jñātṛtayā puruṣa-siddhy-ananta-  
 ram tasya jñeyatvā-nyathā-nupapattyā pratibimba-siddhāu nā 'nyo-nyā- 20  
 'çrayaḥ. «atha vṛtti-sākṣitayā bimba-rūpaç cetanaḥ sidhyati» 'ti cet, tarhi  
 sākṣiṇa eva pramāṇṛtvam apy ucitam; ubhaya-jñātṛtva-kalpane gāuravāt;  
 vṛtti-jñāna-ghaṭa-jñānayoḥ sāmānādhikaraṇyā-nubhavāc ca. kiṃ cāi 'vaṃ  
 sati buddher eva bhoktṛtve "bhoktṛ-bhāvād" ity āgāmi-sūtreṇa bhoktṛtayā  
 puruṣa-sādhanaṃ virudhyeta. «atha buddhi-gata-cic-chāyā-rūpeṇa samban- 25  
 dhena bimbasyāi 'va jñānaṃ, na tu citāu buddhi-pratibimbaḥ kalpyata»  
 ity etāvan-mātre cet tasyā 'çayo varṇyeta, tad apy asat; sūryā-deḥ sva-  
 pratibimba-rūpa-sambandhena jalā-di-tat-stha-vastu-bhāsakatvā-darçanāt,  
 kiraṇāir eva tad-ubhaya-bhāsanāt; maru-marīcikā-dāu tu svā-dhyasta-jalā-  
 'di-bhāsakatvaṃ dṛṣṭam eve 'ti dṛṣṭā-nusāreṇa 'smābhiç citāu buddhi-prati- 30  
 bimba eva sarvā-rtha-bhāna-hetutayā sambandhaḥ kalpita iti. yac co 'ktam  
 «anyasya jñānenā 'nyasya pravṛtty-anupapattir» iti, tad api na; "akartur  
 api phalo-pabhogo 'nnādyā-vad" ity āgāmi-sūtreṇa jñāna-pravṛttyor vāiya-  
 dhikaraṇyasya dṛṣṭānteno 'papādayiṣyamāṇatvāt; buddheḥ saṃkalpena  
 deha-kriyāyām ivā 'trā 'pi saṃyoga-viṣeṣā-der eva niyāmakatvād iti. 35

pratyakṣa-pramāṇaṃ lakṣayitvā 'numānaṃ lakṣayati:

**pratibandha-dṛçāḥ pratibaddha-jñānam anumānam. 100.**

pratibandho vyāptiḥ; vyāpti-darçanād vyāpaka-jñānaṃ vṛtti-rūpaṃ  
 anumānam pramāṇam ity arthaḥ. anumitis tu pāuruṣeyo bodha iti.



ṣabda-pramāṇam lakṣayati :

**āpto-'padeṣaḥ ṣabdaḥ. 101.**

āptir atra yogyatā; vedasyā 'pāuruṣeyatāyāḥ pañcamā-'dhyāye vakṣya-  
mānatvāt. tathā ca yogyaḥ ṣabdas, taj-janyaṁ jñānaṁ ṣabdā-'khyam  
5 pramāṇam ity arthaḥ. phalaṁ ca pāuruṣeyaḥ ṣabdō bodha iti.

pramāṇa-pratipādanasya svayam eva phalaṁ āha :

**ubhaya-siddhiḥ pramāṇāt; tad-upadeṣaḥ. 102.**

ubhayaor ātmā-'nātmanor vivekena siddhiḥ pramāṇād eva bhavati; atas  
tasya pramāṇasyo 'padeṣaḥ kṛta ity arthaḥ.

10 tatra yenā 'numāna-viṣeṣeṇa pramāṇena mukhyato 'tra prakṛti-puruṣāu  
viviecyā sādhanīyāu, tad varṇayati :

**sāmānyato dṛṣṭād ubhaya-siddhiḥ. 103.**

anumānaṁ tāvat trividham bhavati: pūrva-vat, ṣeṣa-vat, sāmānyato  
dṛṣṭam ce 'ti. tatra pratyakṣī-kṛta-jātiya-viśayakam pūrva-vat; yathā  
15 dhūmena vahnny-anumānam; vahni-jātiyo hi mahānasā-'dāu pūrvam pra-  
tyakṣī-kṛtaḥ. vyatirekā-'numānaṁ ṣeṣa-vat. ṣeṣo 'pūrvo 'rtho 'sya viśa-  
yatvenā 'stī 'ti ṣeṣa-vat; aprasiddha-sādhakam iti yāvat; yathā pṛthivī-  
tvene 'tara-bhedā-'numānam; pṛthivī-'tara-bhedo hi prāg asiddhaḥ. sāmā-  
nyato dṛṣṭam ca tad-ubhaya-bhinnam anumānam. yatra sāmānyataḥ  
20 pratyakṣā-'di-jātiyam ādāya vyāpti-grahāt pakṣa-dharmatā-balena tad-vijā-  
tīyo 'pratyakṣā-'dy-arthaḥ sidhyati; yathā rūpā-'di-jñāne kriyātvena kara-  
ṇavattvā-'numānam; atra hi pṛthivītvā-'di-jātiyam kuṭhārā-'di-karaṇam  
ādāya vyāptim gṛhītvā tad-vijātiyam atīndriyaṁ jñāna-karaṇam indriyaṁ  
sādhya iti. tatra sāmānyato dṛṣṭād anumānād dvayoḥ prakṛti-puruṣayoh  
25 siddhir ity arthaḥ.

tatra prakṛteḥ sāmānyato dṛṣṭam anumānam, yathā: mahat tattvaṁ  
sukha-duḥkha-moha-dharmaka-dravyo-'pādānakam; kāryatve sati sukha-  
duḥkha-moha-dharmakatvāt; suvarṇā-'di-ja-kuṇḍalā-'di-vad ity-ādi.

30 puruṣe tu yady apy anumānā-'pekṣā nā 'sti, sarva-sammatatvāt, tathā  
'pi prakṛty-ādi-viveke sāmānyato dṛṣṭam evā 'pekṣyate. tad yathā: pra-  
dhānam parārtham; saṁhatya-kāritvāt; gṛhā-'di-vad iti. atra hi praty-  
akṣa-siddham dehā-'dy-arthakatvaṁ gṛhāḍiṣu gṛhītvā tad-vijātiyaḥ puru-  
ṣaḥ pradhānā-'di-paratvenā 'numīyate. dehā-'dīnām ca bhoktṛtvam aviveke-  
na prāg gṛhītam ity ubhaya-siddhir iti.

35 « yā pramāṇasya phala-bhūtā pramā-'khyasiddhir uktā, tayā puruṣasya  
pariṇāmā-'pattir » ity ācāṅkāyām tasyaḥ svarūpam āha :



cid-avasāno bhogaḥ. 104.

puruṣa-svarūpe cāitanye paryavasānam yasyāi, 'tādṛco bhogaḥ siddhir ity arthaḥ. buddher bhogasya vyāvartanāya cid-avasāna iti, cetaḥ pariṇāmitva-sadharṃatvā-'di-ṣaṅkā-nirāsāyā 'vasāna-padam. citāu bhogasya svarūpe paryavasatvān na kāuṣasthyā-'di-hānir ity āçayaḥ. tathā hi 5  
pramāṇā-'khyā-vṛtṭy-ārūḍham prakṛti-puruṣā-'dikam prameyam vṛtṭyā saha puruṣe pratibimbam sad bhāṣate. ato 'rtho-'parakta-vṛtṭi-pratibimbā-'va-  
echinnam svarūpa-cāitanyam eva bhānam, puruṣasya bhogaḥ, pramāṇasya ca phalam iti. tataḥ ca pratibimba-rūpeṇā 'rtha-sambandhe dvāratayā  
vṛttinām karaṇatvam iti. tad uktaṁ Viṣṇupurāṇe : 10

“gṛhītān indriyāir arthān ātmane yaḥ prayacchati,  
antaḥkaraṇa-rūpāya tasmāi viçvā-'tmane nama ” iti.

rājño hi karaṇa-vargaḥ svāmine bhogya-jātam samarpayati 'ti dṛṣṭam iti. bhoga-çabdhā-'rthaḥ cā 'bhyavaharaṇam, ātmasāt-karaṇam iti yāvat. sa ca dehā-'di-cetanā-'nteṣu sādharmaṇaḥ; viçeṣas tv ayam: aparīṇāmitvāt puru- 15  
ṣasya viṣaya-bhogaḥ pratibimbā-'dāna-mātram, anyeṣāṃ tu pariṇāmitvāt puṣṭy-ādir api 'ti. ayam eva ca pariṇāma-rūpaḥ pāramārthiko bhogaḥ  
puruṣe pratiṣidhyate “buddher bhoga ivā 'tmanī ” 'ty-ādibhir iti mantav-  
yam.

asmin sūtre puruṣasyā 'pi phala-vyāpyatā siddhā; cid-avasānatāyā evo 20  
'bhaya-siddhitva-vacanād iti.

«nanu kartur eva loka kriyā-phala-bhogo dṛṣṭaḥ; yathā saṃcarata eva saṃcāro-'ttha-duḥkha-bhoga iti. tat katham buddhi-kṛta-dharma-'di-phala-  
lasya sukhā-'dy-ātmikāyā artho-'parakta-buddhi-vṛtṭer bhogaḥ puruṣe gha-  
ṭete » 'ty āçāṅkāyām āha : 25

akartur api phalo-'pabhogo 'nnādyā-vat. 105.

buddhi-karma-phalasyā 'pi vṛtṭer upabhogas tad-akartur api puruṣasya yuktaḥ. annādyā-vat, yathā 'nya-kṛtasyā 'nnā-'der upabhogo rājño bhavati, tadvad ity arthaḥ. avivekasya sva-svāmi-bhāvasya vā bhoga-niyāmakatvāt tu nā 'tiprasaṅgaḥ. sukha-duḥkhā-'deḥ karma-phalatvam abhyupetya 30  
buddhi-gatam karma-phalam puruṣo bhuṅkta ity uktam.

idānīm puruṣa-gata-bhogasyāi 'va karma-phalatvam svīkṛtya buddhi-  
karmaṇā puruṣa eva phalam utpadyata iti mukhya-siddhāntam āha :

avivekād vā tat-siddheḥ kartuḥ phalā-'vagamaḥ. 106.

athavā kartari phalam eva na bhavati; «sukham bhuñjīye » 'ty-ādi- 35  
kāmanābhir bhogasyāi 'va phalatvāt. ato bhokṭṛ-niṣṭham eva phalam  
bhavati. çāstra-vihitam phalam anuṣṭhātārī 'ti çāstreṣu kartuḥ phalā-

'vagas tu tat-siddher akartṛ-niṣṭhāyā bhogā-'khyā-siddheḥ kartṛ-buddhāv  
avivekāḍ ity arthaḥ. <yo 'haṃ karomi, sa evā 'haṃ bhuñja> iti hi lāukikā-  
'nubhava iti; yā ca <sukham me bhūyād> ity-ādi-kāmanā, sū <putro me  
bhūyād> iti-vat phala-sādhanaṭvenāi 'vo 'papadyate. bhogas tu nā 'nyasya  
5 sādhanam; ataḥ sa eva phalam iti mukhyaḥ siddhāntaḥ. bhogasya puru-  
ṣa-svarūpatve 'pi, vāiṣeṣikānām mate crotṛa-vat, kāryatā bodhyā; sukhā-  
'dy-avacchinna-citer eva bhogadvāt. asmiñ ca bhogasya phalātva-pakṣe  
duḥkha-bhogā-'bhāva evā 'pavargo bodhyaḥ. athavā bhogyatā-rūpa-svatva-  
sambandhena sukha-duḥkhā-'bhāvayor eva phalātvam astu; tena samban-  
10 dhena dhanā-'der iva sukhā-'der api puruṣa-niṣṭhatvād iti.

tad evam pramāṇāni pramāṇa-phala-bhūtām prameya-siddhiṃ ca prati-  
pādyā prameya-siddher api phalam āha:

**no 'bhayaṃ ca tattvā-'khyāne. 107.**

pramāṇena prakṛti-puruṣayos tattvā-'khyāne tattva-sākṣātkāre saty  
15 ubhayam api sukha-duḥkhe na bhavataḥ; "vidvān harṣa-ṣokau jahātī"  
'ti cṛuter, nyāyāc ce 'ty arthaḥ.

sāṃkṣepato vivekenā 'numāpitāu prakṛti-puruṣāu. tayor prakṛti-  
puruṣayor anumāne 'vāntara-viṣeṣā itaḥ param adhyāya-samāptiṃ yāvad  
vicāryāḥ; tatra cā 'dāu prakṛty-ādy-anumāneṣv anupalambha-bādhakam  
20 apākaroti:

**viṣayo 'viṣayo 'py atidūrā-'der hāno-'pādānābhyām indriya-  
sya. 108.**

indriyā-'nupalabhyatā-mātrato ghaṭā-'dy-abhāva-vat pratyakṣeṇa cār-  
vākāḥ prakṛty-ādy-abhāvaḥ sādhayitum na cakyate; yato vidyamāno  
25 'py artha indriyānām kāla-bhedena viṣayo 'viṣayaḥ ca bhavati; atidūratvā-  
'di-doṣād, indriya-ghāte-'ndriya-grahābhyām ce 'ty arthaḥ. sāmāgrī-sam-  
avadhāne saty anupalambhasyāi 'vā 'bhāva-pratyakṣa-hetutā. prakṛty-ādy-  
upalambhe tu vakṣyamāṇa-pratibandhān na sāmāgrī-samavadhānam iti  
bhāvaḥ. atidūrā-'dayaḥ ca doṣā viṣiṣya Kārikayā parigaṇitāḥ:

30 "atidūrāt sāmīpyād indriya-ghātān mano-'navasthānāt  
sāukṣmyād vyavadhānād abhibhavāt samānā-'bhihārāc ce" 'ti.

samānā-'bhihārāḥ sajātīya-samvalanān, yathā māhiṣe gavya-miṣraṇān mā-  
hiṣatvā-'grahāṇam iti.

«nanv atidūratvā-'diṣu madhye prakṛty-ādy-upalambhe kim prati-  
35 bandhakam?» iti. tatrā 'ha:

**sāukṣmyāt tad-anupalabdhiḥ. 109.**

tayor pūrvoktayor prakṛti-puruṣayor anupalabdhis tu sāukṣmyād ity  
arthaḥ. sūkṣmatvaṃ ca nā 'ṇutvaṃ, viṣva-vyāpanāt; nā 'pi durūhatvā-



'dikam, durvacatvāt; kim tu pratyakṣa-pramā-pratibandhikā jātiḥ. yoga-  
ja-dharmasya co 'ttejakatayā prakṛti-puruṣā-dīnām pratyakṣa-pramā bhav-  
ati. jāti-sāṃkaryam ca na doṣā-vaham.

athavā niravayava-dravyatvam evā 'tra sūkṣmatvam; yoga-ja-dharmaḥ  
co 'ttejaka eve 'ti.

5

«nanv abhāvād evā 'nupalabdhi-sambhave kim-artham sāukṣmyam  
kalpyate? anyathā ca ṣaṣṭa-ṣṭāṅgā-der api sāukṣmyād anupalabdhiḥ kim  
na syād?» iti. tatrā 'ha:

**kārya-darṣanāt tad-upalabdheḥ. 110.**

kāryā-nyathā-nupapattiyā prakṛty-ādi-siddhāu satyām teṣām sūkṣma-  
tvaṃ kalpyate. anumānāt pūrvam ca sūkṣmatvā-di-samūhāyānā 'bhāvā-  
'nirṇayād anumānam upapadyata ity arthaḥ.

atra ṣaṅkate:

**vādi-vipratipattes tad-asiddhir iti cet, 111.**

«nanu kāryam ced utpatteḥ prak siddham syāt, tadā tad-ādharatayā  
nityā prakṛtiḥ setsyati; kārya-sāhityenāi 'va kāraṇā-numānasya vakṣya-  
māpatvāt. vādi-vipratipattes tu sat-kāryasyāi 'vā 'siddhir» iti yadī 'ty  
arthaḥ.

abhyupetya pariharati:

**tathā 'py ekatara-dṛṣṭyāi 'katara-siddher nā 'palāpaḥ. 112.**

20

mā 'stu sat kāryam, tathā 'py ekatarasya kāryasya dṛṣṭyā 'nyatarasya  
kāraṇasya siddher apalāpo nā 'sty eve 'ti nityam kāraṇam siddham eva.  
tata eva ca pariṇāmināḥ sakācād aparīṇāmitayā puruṣasya vivekena  
mokṣo-papattir ity arthaḥ.

anenāi 'vā 'bhyupagama-vādena vāiṣeṣikā-dy-āstika-ṣāstram pravartate.  
ato na sat-kārya-vādi-ṣruti-smṛti-virodhe 'pi teṣām aṅgā-ntareṣv aprāmā-  
ṇyam iti mantavyam.

paramā-rthataḥ parihāram āha:

**trividha-virodhā-patteḥ ca. 113.**

sarvam kāryam trividham sarva-vādi-siddham: atītam anāgataṃ var-  
tamānam iti. tatra yadī kāryam sadā san ne 'śyate, tadā trividhatvā-  
'nupapattiḥ; atītā-di-kāle ghaṭā-dy-abhāvena ghaṭā-der atītā-di-dharma-  
katvā-nupapatteḥ, sad-asatoḥ sambandhā-nupapatteḥ; kim ca pratiyogitva-  
sya pratiyogi-svarūpatve tad-doṣa-tādavasthyāt. abhāva-mātra-svarūpatve  
paṭā-dy-abhāvo ghaṭā-dy-abhāvaḥ syāt; abhāvatvā-viṣeṣāt; abhāveṣv api  
svarūpato viṣeṣā-ṅgikāre cā 'bhāvatvasya paribhāṣā-mātratva-prasaṅgāt.  
«atha pratiyogy evā 'bhāva-viṣeṣaka» iti cen, na; asataḥ pratiyogināḥ

35

prāg-abhāvā-'diṣu viṣeṣakatvā-'sambhavād iti. tasmān nityasyāi 'va kārya-  
 syā 'tītā-'nāgata-vartamānā-'vasthā-bhedā eva vaktavyāḥ; <ghaṭo 'tīto>  
 <ghaṭo vartamāno> <ghaṭo bhaviṣyann> iti pratyayānām tulya-rūpatāu-  
 'cityāt; na tv ekasya bhāva-viśayatvam anyayoḥ cā 'bhāva-viśayatvam iti.  
 5 te evā 'tītā-'nāgatatve avasthe dhvaṃsa-prāgabhāva-vyavahāraṃ janayataḥ;  
 tad-atiriktā-'bhāva-dvaye pramāṇā-'bhāvād iti dik; adhiḥkāṃ tu Pātañjale  
 draṣṭavyam.

evam atyantā-'bhāvā-'nyo-'nyā-'bhāvāv apy adhiḥkāraṇa-svarūpāḥ eva.  
 na cāi « 'vam pratiyogi-sattā-kāle 'py adhiḥkāraṇa-svarūpā-'napāyād atyantā-  
 10 'bhāva-pratyaya-prasaṅga » iti vācyaḥ; parāir api pratiyogimati deṣe tad-  
 atyantā-'bhāvā-'nāgikārāt; pratiyogi-sambandhasyā 'tītā-'nāgatā-'vastha-  
 yor eva sāmāyikā-'tyantā-'bhāvatva-sambhavāc ca. tasmān nā 'smat-sid-  
 dhānte 'bhāvo 'tiriktaḥ. kiṃ ca <ghaṭo dhvasto> <ghaṭo bhāvī> <nā 'yam  
 ghaṭo> <ghaṭo 'tra nā 'stī> 'ty-ādi-pratyaya-niyāmakatayā kiṃcid-vastv-  
 15 ākāṅkṣyāṃ tad bhāva-rūpaḥ eva kalpyate lāghavāt; abhāvasyā 'drṣṭasya  
 kalpane gauravād iti mantavyam.

itaḥ ca sat-kārya-siddhir ity āha :

**nā 'sad-utpādo, nṛ-ṣṛṅga-vat. 114.**

nara-ṣṛṅga-tulyasyā 'sata utpādo 'pi na sambhavatī 'ty arthaḥ.

20 atra hetum āha :

**upādāna-niyamāt. 115.**

mṛdy eva ghaṭa utpadyate, tantuṣv eva paṭa ity evaṃ kāryāṇām  
 upādāna-kāraṇam prati niyamo 'sti. sa na sambhavati; utpatteḥ prāk  
 kāraṇe kāryā-'sattāyāṃ hi na ko 'pi viṣeṣo 'sti, yena kaṃcid evā 'santaṃ  
 25 janayen, nā 'ntaram iti. viṣeṣā-'nāgikāre ca bhāvatvā-'patter gatam asattayā.  
 sa eva ca viṣeṣo 'smābhiḥ kāryasyā 'nāgatā-'vasthe 'ty ucyata iti. etena,  
 yad vāiṣeṣikāḥ prāg-abhāvam eva kāryo-'tpatti-niyāmakam kalpayanti, tad  
 apy apāstam; abhāva-kalpanā-'pekṣayā bhāva-kalpane lāghavāt; bhāvānām  
 drṣṭatvād anyā-'napekṣatvāc ca. kiṃ cā 'bhāveṣu svato viṣeṣe bhāvatvā-  
 30 'pattiḥ; pratiyogi-rūpa-viṣeṣaḥ ca pratiyogy-asattā-kāle nā 'sti. ato 'bhāvā-  
 nām aviṣeṣatayā na kāryo-'tpattāu niyāmakatvaṃ yuktaṃ iti.

upādāna-niyame pramāṇam āha :

**sarvatra sarvadā sarvā-'sambhavāt. 116.**

sugamam. upādānā-'niyame ca sarvatra sarvadā sarvaṃ sambhaved ity  
 35 āçayaḥ.



itaṣ ca nā 'sad-utpāda ity āha:

**çaktasya çakya-karaṇāt. 117.**

kārya-çakti-mattvam evo 'pādāna-kāraṇatvam; anyasya durvacatvāt; lāghavāc ca. sū çaktiḥ kāryasyā 'nāgatā-'vasthāi 've 'ty ataḥ çaktasya çakya-kārya-karaṇān nā 'sata utpāda ity arthaḥ. 5

itaṣ ca:

**kāraṇa-bhāvāc ca. 118.**

utpatteḥ prāḡ api kāryasya kāraṇā-'bhedaḥ çrūyate; tasmāc ca sat-kārya-siddhyā nā 'sad-utpāda ity arthaḥ. kāryasyā 'sattve hi sad-asator abhedā-'nupapattir iti. 10

utpatteḥ prāk kāryānām kāraṇā-'bhede ca çrutayaḥ: "tad dhe 'dam tarhy avyākṛtam āsīt," "sad eva, sāumye, 'dam agra āsīt," "tama eve 'dam agra āsīt," "āpa eve 'dam agra āsur" ity-ādyāḥ.

çāṅkate:

**na bhāve bhāva-yogaç cet, 119.**

15

«nanv evaṃ kāryasya nityatve sati bhāva-rūpe kārye bhāva-yoga utpatti-yogo na sambhavati; asataḥ sattva evo 'tpatti-vyavahārād » iti ced ity arthaḥ.

pariharati:

**nā, 'bhivvyakti-nibandhanāu vyavahārā-'vyavahārāu. 120.**

20

kāryo-'tpatter vyavahārā-'vyavahārāu kāryā-'bhivvyakti-nimittakāu: abhivvyaktita utpatti-vyavahāro, 'bhivvyakty-abhāvāc co 'tpatti-vyavahārā-'bhāvaḥ; na tv asataḥ sattaye 'ty arthaḥ.

abhivvyaktiṣ ca na jñānām, kiṃ tu vartamānā-'vasthā. kāraṇa-vyāpāro 'pi kāryasya vartamāna-lakṣaṇa-paripāmam eva janayati. sataṣ ca kāryasya 25 kāraṇa-vyāpārād abhivvyakti-mātram loke 'pi dṛṣṭam; yathā çilā-madhyastha-pratimāyā lāṅgika-vyāpāreṇā 'bhivvyakti-mātram, tila-stha-tāilasya ca niṣpīdanena dhānya-stha-taṇḍulasya cā 'vaghātene 'ti. tad uktaṃ Vāsiṣṭhe:

"susuptā-'vasthayā cakra-padma-rekhāḥ çilo-'dare

30

yathā sthitāç, citer antas tatthe 'yam jagad-āvalī" 'ti.

prakṛti-dvāreṇe 'ty arthaḥ.

«nanu bhavatū 'tpatteḥ prāk sato yathā-katham-cid utpattiḥ; nāças tv anādi-bhāvasya katham syād?» ity ākāṅkṣāyām āha:

**nāçah kāraṇa-layaḥ. 121.**

35

līṇ çleṣaṇa ity Anuçāsanāl layaḥ sūkṣmatayā kāraṇeṣv avibhāgaḥ. sa evā 'titā-'khyo nāça ity ucyata ity arthaḥ. anāgatā-'khyas tu layaḥ prāḡ-

abhāva ity ucyata iti çeṣaḥ. līna-kārya-vyaktes tu punar abhivyaktir nā  
 'sti; pratyabhijñā-dy-āpattyā Pātañjale nirākṛtatvāt; pareṣām ivā 'smākam  
 apy anāgatā-vasthāyāḥ prāg-abhāvā-'khyāyā abhivyakti-hetutvāc ce 'ti.  
 « nanv atītam apy astī 'ty atra kim pramāṇam? na hy anāgata-sattāyām  
 5 iva ṣṛuṭy-ādayo 'tīta-sattāyām api sphuṭam upalabhyanta » iti. māi 'vam!  
 yogi-pratyakṣatvā-'nyathā-'nupapattyā 'nāgatā-'tītayor ubhayor eva sattva-  
 siddheḥ; pratyakṣa-sāmānye viśayasya hetutvāt; anyathā vartamānasyā 'pi  
 pratyakṣeṇā 'siddhy-āpatteḥ. tasmād dhiyām āutsargika-prāmāṇyenā 'satī  
 bādhaḥke yogi-pratyakṣeṇā 'tītam apy astī 'ti sidhyati. yoginām atīta-  
 10 'nāgata-pratyakṣe ca ṣṛuṭi-smṛtī-'tīhāsā-'dikam pramāṇam Yogavārttike  
 prapañcitam iti dik. tad evam abhivyakti-layābhyām kāryāṇām utpatti-  
 nāça-vyavahārāv uktāu.

« nanv abhivyaktir api pūrvam satī vā 'satī vā? ādye kāraṇa-vyāpārāt  
 prāg api kāryasyā 'bhivyaktyā sva-kārya-janakatvā-'pattīḥ kāraṇa-vyāpāraç  
 15 ca viphalāḥ; antye cā 'bhivyaktāv eva sat-kārya-siddhānta-kṣatīḥ; asatyā  
 evā 'bhivyakter abhivyakty-aṅgīkārād » iti. atro 'cyate: kāraṇa-vyāpārāt  
 prāk sarva-kāryāṇām sad-asattvā-'bhyupagamenō 'kta-vikalpā-'navakāçāt;  
 ghaṭa-vat tad-abhivyakter api vartamānā-'vasthāyā prāg-asattvena tad-  
 asattā-nivṛṭty-artham kāraṇa-vyāpārā-'pekṣaṇāt; anāgatā-'vasthāyā ca sat-  
 20 kārya-siddhāntasyā 'kṣateḥ. « nanv ekadā sad-asattvayor virodha » iti cet,  
 prakāra-bhedasyo 'ktatvāt. « nanv evam api prāg-abhāvā-'naṅgīkāreṇa  
 prāg-asattvam eva kāryāṇām durvacam » iti. māi 'vam! avasthānām eva  
 parasparā-'bhāva-rūpatvād iti.

« nanu sat-kārya-siddhānta-rakṣā-'rtham abhivyakter apy abhivyaktir  
 25 eṣṭavyā, tathā cā 'navasthe » 'ty açañkyā 'ha:

**pāramparyato 'nveṣaṇā, bijā-'ñkura-vat. 122.**

pāramparyataḥ paramparā-rūpeṇāi 'vā 'bhivyakter anudhāvanam kar-  
 tavyam; bijā-'ñkura-vat prāmāṇikatvena cā 'syā adōṣatvād ity arthaḥ.  
 bijā-'ñkurābhyām cā 'trā 'yam eva viçeṣo, yad bijā-'ñkura-sthale kramika-  
 30 paramparayā 'navasthā, 'bhivyaktāu cāi 'ka-kālīna-paramparaye 'ti. prā-  
 māṇikatvam tu tulyam eve 'ti. sarva-kāryāṇām svarūpato nityatvam  
 avasthābhir vināçitvam ce 'ti Pātañjala-bhāṣye vadadbhir Vyāsa-devāir api  
 'yam anavasthā prāmāṇikatvena svīkṛte 'ti.

atra ca bijā-'ñkura-dṛṣṭānto loka-dṛṣṭyo 'panyastāḥ; vastutas tu janma-  
 35 karmā-'di-vad ity atrāi 'va tātparyam. tena bijā-'ñkura-pravāhasyā 'di-  
 sargā-'vadhikatvenā 'navasthā-virahe 'pi na kṣatīḥ. ādi-sarge hi vṛkṣam  
 vināi 'va bījam utpadyate Hiraṇyagarbha-saṃkalpena tac-charīrā-'dibhya  
 iti ṣṛuṭi-smṛtyoḥ prasiddham



“yathā hi pādapo mūla-skandha-ṣākhā-di-saṃyutaḥ  
ādi-bījāt prabhavati, bījāny anyāni vāi tata”

iti Viṣṇupurāṇa-di-vākyaṃ iti.

vastutas tv anavasthā 'pi nā 'stī 'ty āha:

utpatti-vad vā 'doṣaḥ. 123.

5

yathā ghaṭo-'tpatter utpattiḥ svarūpam eva vāiṣeṣikā-'dibhir asad-  
utpāda-vādidibhir iṣyate lāghavāt, tathāi 'vā 'smābhir ghaṭā-'bhivvyakter apy  
abhivvyaktiḥ svarūpam evāi 'ṣṭavyā lāghavāt. ata utpattāv ivā 'bhivvyaktāv  
api nā 'navasthā-doṣa ity arthaḥ. «athāi 'vam abhivvyakter abhivvyakty-  
anaṅgikāre kāraṇa-vyāpārāt prāk tasyāḥ sattvā-'nupapattyā sat-kārya- 10  
vāda-kṣatir» iti cen, na; asmin pakṣe sata evā 'bhivvyaktir ity eva sat-  
kārya-siddhānta ity āçayāt. abhivvyakteḥ cā 'bhivvyakty-abhāvena tasyāḥ  
prāg-asattve 'pi nā 'sat-kārya-vādatvā-'pattiḥ. «nanv evam mahad-ādīnām  
eva prāg-asattvam iṣyatām kim abhivvyakty-ākhyā-'vasthā-kalpanene?» 'ti  
cen, na; “tad dhe 'daṃ tarhy avyākṛtam āsīd” ity-ādi-çrutibhir avyaktā- 15  
'vasthayā satām eva kāryānām abhivvyakti-siddheḥ. «tathā 'py abhivvyakteḥ  
prāg-abhāvā-'di-svīkāra-'pattir» iti cen, na; tīrṇām anāgatā-'dy-avasthānām  
anyo-'nyasyā 'bhāva-rūpatayo 'ktatvāt; tādṛçā-'bhāva-nivṛttyāi 'va ca kāra-  
ṇa-vyāpāra-sāphalyā-'di-sambhavāt. ayam eva hi sat-kārya-vādinām asat- 20  
kārya-vādidibhyo viçeṣo, yat tāir ucyamānāu prāgabhāva-dhvaṃsāu sat-  
kārya-vādidibhiḥ kāryasyā 'nāgatā-'tītā-'vasthe bhāva-rūpe procyete, varta-  
mānatā-'khyā cā 'bhivvyakty-avasthā ghaṭād vyatirikte 'ṣyate, ghaṭā-'der  
avasthā-traya-vattvā-'nubhavād iti. anyat tu sarvaṃ samānam; ato nā 'sty  
asmāsv adhika-çāṅkā-'vakāça iti dik.

“kārya-darçanāt tad-upalabdher” iti sūtreṇa kāryeṇa mūla-kāraṇam 25  
anumeyam ity uktam. tatra kiyat-paryantaṃ kāryam ity avadhārayitum  
sarva-kāryānām sādharmyam āha:

hetumad anityam avyāpi sakriyam anekam āçritam liṅgam. 124.

kāraṇā-'numāpakatvāl laya-gamanād vā 'tra liṅgaṃ kārya-jātam; na  
tu mahat-tattva-mātram atra vivakṣitam; hetumattvā-'dīnām akhila-kārya- 30  
sādhāraṇyāt.

“hetumad anityam avyāpi sakriyam anekam āçritam liṅgam  
sāvayavam para-tantraṃ vyaktaṃ, viparītam avyaktam”

iti Kārikāyām apy etad eva vyaktā-'khyam sarvaṃ kāryam eva liṅgam ity  
uktam. tathā ca tal liṅgaṃ hetumattvā-'di-dharmakam iti vākya-'rthaḥ. 35  
tatra hetumattvam kāraṇavattvam; anityatvam vināçitā; pradhānasya yā  
vyāpitā pūrvoktā, tad-vāiparītyam avyāpitvam; sakriyatvam adhyavasāyā-

'di-rūpa-niyata-kārya-kāritvam. pradhānasya tu sarva-kriyā-sādhāraṇyena kāraṇatvān na kāryāi-'kadeṣa-mātra-kāritvam. na ca kriyā karmāi 'va vaktum śakyate; prakṛti-kṣobhāt sṛṣṭi-ṣṛavaṇena prakṛter api karmavattayā 'tra sakriyatvā-'patter iti. anekatvaṃ sarga-bhedena bhinnatvaṃ, sarga-  
 5 dvayā-'sādhāraṇyam iti yāvat; na punaḥ sajātīyā-'neka-vyaktikatvam; prakṛtāv ativyāpteh; prakṛter api sattvā-'dy-aneka-rūpatvāt, "sattvā-'dīnām a-tad-dharmatvaṃ, tad-rūpatvād" ity āgāmi-sūtrād iti. ācṛitatvaṃ cā 'vayaveṣv iti.

kārya-kāraṇayor bhede hetumattvā-'di sidhyatī 'ty atah kāraṇā-'tirik-  
 10 ta-kārya-siddhāu pramāṇāny āha :

**āñjasyād abhedato vā guṇa-sāmānyā-'des tat-siddhiḥ, pradhāna-vyapadeṣād vā. 125.**

tat-siddhir, liṅgā-'khyā-kāryasya kāraṇā-'tīrekataḥ siddhiḥ, kva-cid āñjasyūt pratyakṣata evā 'nāyāsenā bhavati; yathā sthāulyā-'dīnā dhar-  
 15 meṇa tantv-ādibhyaḥ paṭādīnām. kva-cic ca guṇa-sāmānyā-'der abhedato guṇa-sāmānyā-'dy-ātmakatvena liṅgenā 'numānena bhavati; yathā 'dhy-avasāyā-'di-guṇā-'tmakatva-rūpeṇa kāraṇa-vāidharmyeṇa mahad-ādīnām; yathā ca mahā-prthivītvā-'di-sāmānyā-'tmakatā-rūpeṇa tanmātra-vāidhar-  
 20 myeṇa prthivy-ādīnām. kva-cit tv ādi-ṣabda-grhītena karmā-'dy-ātmakatā-vāidharmyeṇa; yathā sthīrā-'vayavebhyo 'tiriktasya cañcalā-'vayavinaḥ.

tathā pradhāna-vyapadeṣāt pradhāna-ṣṛuter api kāraṇā-'tirikta-kārya-siddhir bhavati; pradhānyate 'smin hi kārya-jātam iti pradhānam ucyate. tac ca kārya-kāraṇayor bheda-'bhedaū vinā na ghaṭate; atyantā-'bhede svasyā 'dhāratvā-'sambhavād ity arthaḥ.

25 kāryāṇāṃ sādharṃya-rūpaṃ lakṣaṇaṃ kāraṇā-'tirikta-kāryeṣu pramā-ṇaṃ ca sūtrābhyāṃ darśitam. idānīṃ kārya-sadharmakatayā kāraṇā-'numānāya kārya-kāraṇayor api sādharṃyam pradarśayati :

**triguṇā-'cetanatvā-'di dvayoḥ. 126.**

dvayoḥ kārya-kāraṇayor eva triguṇatvā-'di-sādharṃyam ity arthaḥ.  
 30 ādi-ṣabda-grāhyāḥ ca Kārikāyām uktāḥ :

"triguṇam aviveki viśayaḥ sāmānyam acetanaṃ prasava-dharmi vyaktaṃ, tathā pradhānaṃ, tad-viparītas tathā ca pumān" iti.

trayaḥ sattvā-'di-dravya-rūpā guṇā atra santī 'ti triguṇam. tatra mahad-ādīṣu kāraṇa-rūpeṇa sattvā-'dīnām avasthānaṃ, guṇa-traya-samūha-rūpeṇa  
 35 tu pradhāne sattvā-'dīnām avasthānaṃ vane vṛkṣavad evā 'vagantavyam. athavā sattvā-'di-ṣabdena sukha-duḥkha-mohānām api vacanāt kārya-kāra-ṇayos triguṇatvaṃ samañjasam iti. aviveki-viśayo 'jūāir eva dr̥ṣyam, bhogyam iti yāvat; aviveki ca viśayaḥ ce 'ti tac-chede tv avivekitvaṃ



sambhūya-kāritvaṃ, viśayatvaṃ tu bhogyatvam eva. sāmānyam sarva-puruṣa-sādhāraṇam, puruṣa-bhede 'py abhinnaṃ iti yāvat; prasava-dharmi pariṇāmi; vyaktaṃ kāryam; pradhānaṃ kāraṇam ity arthaḥ.

kārya-kāraṇayor anyo-'nya-vāidharmyam api Kārikayā darśitam :

“hetumad anityam avyāpi sakriyam anekam ācṛitaṃ liṅgam 5  
sāvayavam para-tantraṃ vyaktaṃ, viparītaṃ avyaktam” iti.

atrāi 'katvaṃ sarga-bhede 'py abhinnaṃ. ataḥ prakṛter aneka-vyakti-katve 'pi nāi 'katva-kṣatiḥ.

“mahāntaṃ ca samāvṛtya pradhānaṃ samavasthitam;  
anantasya na tasyā 'ntaḥ saṃkhyānaṃ cā 'pi vidyata” 10

iti Viṣṇupurāṇeṇā 'saṃkhyeyatā-vacanāt tu pradhānasya vyakti-bahutva-siddhir iti.

pradhānā-'khyānāṃ jagat-kāraṇa-guṇānām anyo-'nya-vivekāya teṣāṃ avāntaram api vāidharmyam siddhāntayati; vividha-jagat-kāraṇatvo-'papattaye ca; na hy eka-rūpāt kāraṇād vicitra-kāryāṇi sambhavanti 'ti: 15

prīty-aprīti-viśāḍā-'dyāir guṇānām anyo-'nyam vāidharmyam.  
127.

guṇānām sattvā-'di-dravya-trayāṇām anyo-'nyam sukha-duḥkhā-'dyāir vāidharmyam, kāryeṣu tad-darśanād ity arthaḥ. sukhā-'dikaṃ ca ghaṭā-'der api rūpā-'di-vad eva dharmo, 'ntaḥkaraṇo-'pādānatvād anya-kāryāṇām 20  
ity uktam. atrā 'di-ṣaḍa-grāhyāḥ Pañcañikā-'cāryāir uktā, yathā: sat-tvaṃ nāma prasāda-lāghavā-'bhiṣvaṅga-prīti-titikṣā-saṃtoṣā-'di-rūpā-'nanta-bhedaṃ, samāsataḥ sukhā-'tmakam; evaṃ rajo 'pi ṣoḍā-'di-nānā-bhedaṃ, samāsato duḥkhā-'tmakam; evaṃ tamo 'pi nidrā-'di-nānā-bhedaṃ, samāsato mohā-'tmakam iti. 25

atra prīty-ādīnām guṇa-dharmatva-vacanād āgāmi-sūtre ca laghutvā-'der vakṣyamānatvāt sattvā-'dīnām dravyatvaṃ siddham. sukhā-'dy-ātma-katā tu guṇānām, manasaḥ saṃkalpā-'tmakatā-vad, dharma-dharmy-abhedād evo 'papadyate; na tu vāiṣeṣiko-'ktāḥ sukhā-'daya eva sattvā-'di-guṇā iti. 30  
sattvā-'di-trayam api pratyekaṃ vyakti-bhedād anantaṃ; anyathā hi vibhu-mātratve guṇa-vimarda-vāicitryāt kārya-vāicitryam iti siddhānto no 'papadyate, vimarde 'vāntara-bhedā-'sambhavāt.

guṇānām sattvā-'dīnām ekāika-vyakti-mātratve vṛddhi-hrāsā-'dikaṃ no 'papadyeta; tathā paricchinnatve ca tat-samūha-rūpasya pradhānasya paricchinnatvā-'pattyaḥ ṇṛti-smṛti-siddham ekadā 'saṃkhyā-brahmāṇḍā-'di- 35  
kaṃ no 'papadyeta. ato 'saṃkhyatve guṇānām tritva-saṃkhyo-'papāda-nāya vivekā-'dy-arthaṃ ca teṣāṃ sādharma-vāidharmye pratipādayati :

laghv-ādi-dharmāḥ sādharmyaṁ vāidharmyaṁ ca guṇānām.  
128.

ayam arthaḥ: laghv-ādī 'ti bhāva-pradhāno nirdeśaḥ. laghutvā-'di-  
dharmaṇa sarvāsām sattva-vyaktīnām sādharmyaṁ vāidharmyaṁ ca rajas-  
5 tamobhyām. tathā ca pṛthivī-vyaktīnām pṛthivītvene 'va sattva-vyaktīnām  
ekajātīyatayāi 'katā, sajātīyo-'paṣṭambhā-'dinā vṛddhi-hrāsā-'dikāṁ ca yuk-  
tam ity ūçayaḥ. evaṁ cañcalatvā-'di-dharmaṇa sarvāsām rajo-vyaktīnām  
sādharmyaṁ sattva-tamobhyām ca vāidharmyam. çeṣam pūrva-vat. evaṁ  
gurutvā-'di-dharmaṇa sarvāsām tamo-vyaktīnām sādharmyaṁ sattva-rajo-  
10 bhyām vāidharmyam. çeṣam pūrva-vad iti. vāidharmyasya prāg evo  
'ktatayā 'tra punar-vāidharmya-kathanam sampātā-'yātam. — atra 'vāi-  
dharmyaṁ ve' 'ti pāṭhaḥ prāmāдика eve 'ti.

atra sūtre sattvā-'dīnām kāraṇa-dravyāṇām pratyekam aneka-vyakti-  
katvaṁ siddham; anyathā laghutvā-'dīnām sādharmyatvā-'nupapatteḥ,  
15 samānānām dharmasyāi 'va sādharmyatvāt. na ca «kārya-sattvā-'dīnām  
anekatayā laghutvā-'dikāṁ sādharmyaṁ syād» iti vācyam; triguṇā-'tma-  
katvena ghaṭā-'dīnām api kārya-sattvā-'di-rūpatayā laghutvā-'dīnām sattvā-  
'di-sādharmyatvā-'nupapatteḥ. tasmāt kāraṇa-guṇānām evā 'tra sādhar-  
myā-'dikam ucyata iti. sattvā-'dīnām laghutvā-'dikāṁ co 'ktaṁ Kārikayā:

20 “sattvaṁ laghu prakāśakam iṣṭam, upaṣṭambhakam calaṁ ca rajaḥ,  
guru varaṇakam eva tamaḥ; pradīpa-vac cā 'rthato vṛttir” iti.

arthataḥ puruṣārtha-nimittāt.

«nanv evam mūla-kāraṇasya paricehinnā-'sāṃkhya-vyaktikatve vāiçe-  
śika-matād atra ko viçeṣa?» iti cet, kāraṇa-dravyasya çabda-sparçā-'di-rāhit-  
25 yam eva,

“çabda-sparça-vihīnaṁ tad rūpā-'dibhir asaṁyutam,  
triguṇaṁ taj jagad-yonir an-ādi-prabhavā-'pyayam”

iti Viṣṇupurāṇā-'dibhyaḥ. etac ca Pāṭāñjale 'smābhiḥ prapañcitam.

«nanu mahad-ādīnām svarūpataḥ siddhāv api teṣāṁ pratyakṣeṇo  
30 'tpatty-adarçanāt kāryatve nā 'sti pramāṇam, yena teṣāṁ hetumattvaṁ sā-  
dharmyaṁ syāt.» tatrā 'ha:

ubhayā-'nyatvāt kāryatvam mahad-āder, ghaṭā-'di-vat. 129.

mahad-ādi-pañca-bhūtā-'ntam vivādā-'spadaṁ tāvan na puruṣo, bhogya-  
tvāt; nā 'pi prakṛtir, mokṣā-'nyathā-'nupapattyā vināçitvāt. ataḥ prakṛti-  
35 puruṣa-bhinnaṁ tad-bhinnavac ca kāryaṁ ghaṭā-'di-vad ity arthaḥ.

«nanu vikāra-çakti-dāhā-'dināi 'va mokṣā-'dy-upapatter vināçitvam  
api teṣāṁ asiddham» ity āçāṅkāyām kāryatve hetv-antarāṇy āha:



parimāṇāt. 130.

paricchinnatvād dāiṣikā-bhāva-pratīyogitā-vacchedaka-jātimattvād ity arthaḥ. tena guṇa-vyaktīnām kiyatīnām paricchinnatve 'pi na tatra vy-  
abhicāraḥ.

kiṃ ca :

5

samanvayāt. 131.

upavāsā-dinā kṣīṇam hi buddhy-ādi-tattvam annā-dibhiḥ samanva-  
yena samanugatena punar upacīyate. ataḥ samanvayāt kāryatvam un-  
nīyata ity arthaḥ. nityasya hi niravayavatayā 'vayavā-nupraveça-rūpaḥ  
samanvayo na ghaṭata iti. samanvaye ca çrutīḥ pramāṇam manaḥ pra-  
kṛtya: "evam te, sāumya, ṣoḍaṣānām kalānām ekā kalā 'tiçīṣṭā 'bhūt; sā  
'nno 'pasamāhitā prājvalīd" iti, Yoga-sūtram ca: "jāty-antara-pariṇāmaḥ  
prakṛty-āpūrād" iti.

kiṃ ca :

çaktitaç ce 'ti. 132.

15

karaṇataç ce 'ty arthaḥ. puruṣasya yat karaṇam, tat kāryam, cakṣur-  
ādi-vad iti bhāvaḥ. puruṣe sākṣād viṣayā-rpakatvam prakṛter nā 'stī 'ti  
prakṛtir na karaṇam iti. ato mahat-tattvasya karaṇatayā kāryatve siddhe  
sutarām anyeṣām api kāryatvam. — iti-çabdaç ca hetu-varga-samāpti-sūcanā-  
'rthaḥ.

20

yadi ca mahad-ādi-madhye kiñcid akāryam svīkriyate, tadā 'pi tad  
eva prakṛtiḥ puruṣo ve 'ti siddham naḥ samīhitam. prakṛti-puruṣau pra-  
sādhya pariṇāmitvā-pariṇāmitvābhyām vivektavyāv ity atrāi 'vā 'smākaḥ  
tātparyād ity āha :

tad-dhāne prakṛtiḥ puruṣo vā. 133.

25

tad-dhāne kāryatva-dhāne yadi pariṇāmī, tadā prakṛtiḥ; yadi vā 'pari-  
ṇāmī bhoktā, tadā puruṣa ity arthaḥ.

« nanu nityam apy ubhaya-bhinnaḥ syāt? » tatrā 'ha :

tayor anyatve tucchatvam. 134.

akāryasya prakṛti-puruṣa-bhinnaḥ tucchatvam çaça-çrīgā-di-vat, pra-  
māṇā-bhāvāt; akāryam hi karaṇatayā vā bhokṛtayā vā sidhyati, nā  
'nyathe 'ty arthaḥ.

tad evam mahad-ādiṣu kāryatvam prasādhya sāmprataḥ tāiḥ prakṛty-  
anumāne 'nuktaḥ viçeṣam āha :

kāryāt karaṇā-numānam, tat-sāhityāt. 135.

35

kāryān mahat-tattvā-der liṅgāt sāmānyato drṣṭam karaṇā-numānam  
yad uktaḥ, tat tāñasthya-nivṛttaye tat-sāhityāt kārya-sāhityenāi 'va kartav-

yaṃ, “sad eva, sāumye, 'dam agra āsīt,” “tama eve 'dam agra āsīd” ity-  
ādi-ṣṛuṭy-anusārāt. tad yathā: mahad-ādikaṃ svo-'pahita-triguṇā-'tmaka-  
vastū-'pādānakam; kāryatvāt; ṣilā-madhya-stha-pratimā-vat tāilā-'di-vac ce  
'ty arthaḥ. atrā 'nukūla-tarkaḥ prāg eva darśitaḥ.

5 tasyāḥ prakṛteḥ kāryād vāidharmyaṃ vivekā-'rtham āha:

**avyaktaṃ triguṇāl liṅgāt. 136.**

abhiivyaktāt triguṇān mahat-tattvād api mūla-kāraṇam avyaktaṃ sūk-  
ṣmaṃ; mahat-tattvasya hi sukhā-'dir guṇaḥ sāksāt kriyate, prakṛteḥ ca  
guṇo 'pi na sāksāt kriyata iti pradhānam paramā-'vyaktam, mahat-tattvaṃ  
10 tu tad-apekṣayā vyaktam ity arthaḥ.

«nanu parama-sūkṣmaṃ cet, tarhi tasyā 'palāpa evo 'cita?» ity ākāṅ-  
kṣāyāṃ pūrvoktaṃ smārayati:

**tat-kāryatas tat-siddher nā 'palāpaḥ. 137.**

sugamam.

15 prakṛty-anumāna-gatā viśeṣā vistarato vicāritāḥ; itaḥ param adhyāya-  
samāpti-paryantam puruṣā-'numāna-gatā viśeṣā vicāryāḥ. tatra kaṇcanā  
'dāu viśeṣam āha:

**sāmānyena vivādā-'bhāvād dharma-van na sādhanam. 138.**

yatra vastuni sāmānyato vivādo nā 'sti, na tasya svarūpataḥ sādhanam  
20 apekṣyate, dharmasye 've 'ty arthaḥ. ayam bhāvaḥ: yathā prakṛteḥ sā-  
mānyenā 'pi sādhanam apekṣitaṃ, dharmīny api vivādāt, nāi 'vam puru-  
ṣasya sādhanam apekṣitaṃ; cetanā-'palāpe jagad-āndhya-prasaṅgato bhok-  
tary aham-padārthe sāmānyato bāuddhānām apy avivādāt. dharma iva,  
dharmo hi sāmānyato bāuddhāir api svīkriyate tapta-ṣilā-'rohaṇā-'diṣu  
25 dharmatvā-'bhyupagamāt. ataḥ puruṣe viveka-nityatvā-'di-sādhana-mātram  
anumānaṃ kāryam iti.

“sāmhata-parārthatvāt puruṣasye” 'ty-ukta-sūtreṇā 'pi vivekā-'numā-  
nam evā 'bhipretaṃ, na tu tatra puruṣasya sarvathāi 'vā 'pratyakṣatvam  
abhipretaṃ iti. tatra cā 'dāu viveka-pratijñā-sūtram:

30 **ṣarīrā-'di-vyatiriktaḥ pumān. 139.**

ṣarīrā-'di-prakṛty-antaṃ yac catur-viṅcati-tattvā-'tmakaṃ vastu, tato  
'tiriktaḥ pumān bhokte 'ty arthaḥ. bhokṛtvaṃ ca draṣṭṛtvaṃ iti.

atra hetūn āha sūtrāḥ:

**sāmhata-parārthatvāt. 140.**

35 yataḥ sarvaṃ sāmhataṃ prakṛty-ādikaṃ parārtham bhavati, ṣayyā-'di-  
vat. ato 'sāmhataḥ sāmhata-dehā-'dibhyaḥ paraḥ puruṣaḥ sidhyatī 'ty



arthaḥ. ayaṁ ca hetuḥ “saṁhata-parārthatvāt puruṣasye” ’ty atra vyākhyātaḥ. uktasyā ’pi hetoḥ punar-upanyāso hetu-varga-saṁkalanā-rthaḥ.

kiṁ ca :

**triguṇā-di-viparyayāt. 141.**

sukha-duḥkha-mohā-tmakatvā-di-vāiparītyād ity arthaḥ. ṣarīrā-dīnām<sup>5</sup> hi yaḥ sukhā-dy-ātmakatvaṁ dharmaḥ, sa sukhā-di-bhoktari na sambhavati; svayaṁ sukhā-di-grahane karma-kartṛ-virodhāt; dharmi-puraskāreṇāi ’va sukhā-dy-anubhavād iti. « nanu buddhi-vṛtti-pratibimbataṁ svasukhā-dikam puruṣeṇa grhyatām, sva-vad » iti cen, na; evaṁ sati buddher eva sukhā-di-kalpanāu-cityāt puruṣa-gata-sukhā-der buddhāu pratibimba-<sup>10</sup> kalpane gauravāt. < akaṁ sukhī duḥkhī mūḍha > ity-ādi-pratyayās tu na puruṣe sukhā-di-sādhakāḥ; tat-svāmitvenā ’py upapatteḥ; buddheḥ sukhā-di-mattvenā ’py upapatteḥ ca. lāukikyām hy aham-buddhāv avacyam buddhir api viṣayaḥ; mithyājñāna-vāsanā-di-rūpa-doṣā-nuvṛtteḥ; tat-pratibimba-kalpanāyām ca gauravād iti.<sup>15</sup>

ādi-ṣabdena cā ’tra “triguṇam aviveki viṣaya” iti Kāriko-’ktā-vivekitvā-dayo grāhyāḥ; tathā rūpā-dayaḥ ṣarīrā-di-dharmā grāhyāḥ.

kiṁ ca :

**adhiṣṭhānāc ce ’ti. 142.**

bhoktur adhiṣṭhātṛtvāc cā ’dhiṣṭheyebhyaḥ prakṛty-antebhyo ’tiriktate<sup>20</sup> ’ty arthaḥ. adhiṣṭhānaṁ hi bhoktuḥ saṁyogaḥ; sa ca prakṛty-ādīnām bhoga-hetu-pariṇāmeṣu kāraṇam, “bhoktur adhiṣṭhānād bhogā-yatana-nirmāṇam” iti vakṣyamāṇa-sūtrāt. saṁyogaḥ ca bheḍe saty eva bhavati ’ti bhāvaḥ. — iti-ṣabdo hetu-samāptāu.

uktā-numāne ’nukūla-tarkam pradarṣayati sūtrābhyām :

25

**bhoktṛ-bhāvāt. 143.**

yadi hi ṣarīrā-di-svarūpa eva bhoktā syāt, tadā bhoktṛtvam eva vyāhanyeta; karma-kartṛ-virodhāt; svasya sāksāt sva-bhoktṛtvā-nupapatter ity arthaḥ. anupapattiḥ ca pūrvam eva vyākhyātā. atra sūtre puruṣasya bhogaḥ svīkṛta iti smartavyam; aparīṇāmiṇaḥ ca puruṣasya<sup>30</sup> bhogaḥ “cid-avasāno bhoga” ity atra vyākhyātāḥ.

kiṁ ca :

**kāivalyā-rtham pravṛtteḥ ca. 144.**

ṣarīrā-dikam eva ced bhoktṛ syāt, tadā bhoktuḥ kāivalyā-rtham duḥkhā-tyanto-’chedā-rtham kasyā-pi pravṛttir no ’papadyeta; ṣarīrā-<sup>35</sup> dīnām vināṣitvāt; prakṛteḥ ca dharmi-grāhaka-mānena duḥkha-svābhāvya-

siddhyā kāivalyā-'sambhavāt; na hi svabhāvasyā 'tyanto-'chedo ghaṭata ity arthaḥ.

atra <kāivalyā-'rtham prakṛter> iti sūtra-pāṭhaḥ prāmādikatvād upek-  
ṣaṇīyaḥ;

- 5 "saṃghāta-parārthatvāt triguṇā-'di-viparyayād adhiṣṭhānāt  
puruṣo 'sti bhoktṛ-bhāvāt kāivalyā-'rtham pravṛtteḥ ce "

'ti Kārikātaḥ <kāivalyā-'rtham pravṛtteḥ ce> 'ti pāṭhāt; arthā-'saṃgateḥ  
ce 'ti.

catur-viṅcati-tattvā-'tiriktatayā puruṣaḥ sādhitāḥ; idānīm puruṣa-gato  
10 viṣeṣo viveka-sphuṭi-karaṇāyā 'numīyate:

**jaḍa-prakāṣā-'yogāt prakāṣaḥ. 145.**

vaiṣeṣikā āhuḥ: «prāg aprakāṣa-rūpasya jaḍasyā 'tmano manaḥ-  
saṃyogāj jñānā-'khyāḥ prakāṣo jāyata » iti. tan na; loke jaḍasyā 'prakā-  
ṣasya loṣṭā-'deḥ prakāṣo-'tpatty-adarṣanena tad-ayogāt. ataḥ sūryā-'di-vat  
15 prakāṣa-svarūpa eva puruṣa ity arthaḥ. tathā ca smṛtiḥ:

"yathā prakāṣa-tamasoḥ sambandho no 'papadyate,  
tadvad āikyam na sambaddham prapañca-paramātmanor " iti.

"yathā dīpaḥ prakāṣā-'tmā, hrasvo vā yadi vā mahān,  
jñānā-'tmānam tathā vidyāt puruṣam sarva-jantuṣv " iti ca.

20 prakāṣatvam ca tejaḥ-sattva-cāitanyeṣv anugatam akhaṇḍo-'pādhir anugata-  
vyavahārād iti.

«nanu prakāṣa-svarūpatve 'pi tejo-vad dharma-dharmi-bhāvo 'sti na  
vā?» tatrā 'ha:

**nirguṇatvān na cid-dharmā. 146.**

25 sugamam. puruṣasya prakāṣa-rūpatve siddhe tat-sambandha-mātreṇā  
'nya-vyavahāro-'papattāu prakāṣā-'tmaka-dharma-kalpanā-gāuravam ity api  
bodhyam. tejaḥ ca prakāṣā-'khyā-rūpa-viṣeṣā-'grahe 'pi sparṣa-puraskā-  
reṇa grahāt prakāṣa-tejasor bhedaḥ sidhyati; ātmanas tu jñānā-'khyā-pra-  
kāṣā-'graha-kāle grahaṇam nā 'stī 'ty ato lāghavād dharma-dharmi-bhāva-  
30 cūnyam prakāṣa-rūpam evā 'tma-dravyam kalpyate. tasya ca na guṇatvam;  
saṃyogā-'di-mattvāt; anāgṛitatvāc ce 'ti. tathā ca smṛyate:

"jñānam nāi 'vā 'tmano dharmo, na guṇo vā katham-cana;  
jñāna-svarūpa evā 'tmā nityaḥ pūrṇaḥ sadā çiva " iti.

«nanu nirguṇatva eva kā yuktir?» iti ced, ucyate: puruṣasye 'echā-  
35 'dyās tāvan nityā na sambhavanti, janyatā-pratyakṣāt. janya-guṇā-'ñgīkāre  
pariṇāmitvā-'pattiḥ. tathā co 'bhayor eva prakṛti-puruṣayoḥ pariṇāma-  
hetutva-kalpane gāuravam; āndhya-pariṇāmena kadā-cid ajñatvasyā 'pattiyā



jñāne-'echā-'di-gocara-samçayā-'pattiç ca. tathā jaḍa-prakāçā-'yogasyo 'kta-  
tvād api na nityasyā 'nitya-jñāna-sambhava iti. icchā-'dikam anvaya-vy-  
atirekābhyām manasy eva lāghavāt sidhyati; manaḥ-samyogasyā 'tmanaç  
co 'bhayos tad-dhetutve gāuravāt. guṇa-çabdaç ca viçeṣa-guṇa-vācī 'ty  
uktam eva. ata ātmā nirguṇaḥ.

6

api ca ye tārnikā ātmanaḥ kartṛtvam icchanti, teṣāṃ mokṣā-'nupapat-  
tiḥ; <aham karte> 'ti buddher eva Gītā-'diṣv adṛṣṭo-'tpatti-hetutayo 'ktatvāt;  
tasyāç ca tan-mate mithyā-jñānatvā-'bhāvena tattva-jñāna-nivartyatvā-'sam-  
bhavāt. ataḥ çruty-ukta-mokṣā-'nupapattyā 'tmano 'kartṛtvam asmābhir  
iṣyate. akartṛtvāc cā 'dṛṣṭa-sukhā-'dy-abhāvaḥ. tataç ca manasaḥ kṛty-  
ādi-hetutve kalpaniye lāghavād antar-dṛçya-guṇatvā-'vacchedenāi 'tat  
kalpyate. ata ātmā nirguṇa iti.

yathoktasya ca parama-sūkṣmasyā 'tmanaḥ svarūpaṃ Vāsiṣṭhe karā-  
'malaka-vat proktaṃ vivicya pratipāditam, yathā:

“asambhavati sarvatra dig-bhūmy-ākāça-rūpiṇi  
prakāçye yādṛçaṃ rūpaṃ prakāçasyā 'malam bhavet,  
tri-jagat tvam ahaṃ ce 'ti dṛçye 'sattām upāgate  
draṣṭuḥ syāt kevalī-bhāvas tādṛço vimalā-'tmana” iti.

16

«nanv <aham jñānāmī> 'ti dharma-dharmi-bhāvā-'nubhavāt puruṣasya  
cid-dharmakatvaṃ sidhyati; gāuravasya prāmāṇikatvenā 'doṣatvād» iti. 20  
tatrā 'ha:

**çrutyā siddhasya nā 'palāpas, tat-pratyakṣa-bādhāt. 147.**

bhaved evaṃ, yadi kevala-tarkeṇā 'smābhir nirguṇatvā-'cid-dharmatvā-  
'dikam prasādhyate; kiṃ tu çrutyā 'pi. ataḥ çrutyā siddhasya nirguṇa-  
tvā-'der nā 'palāpaḥ sambhavati; tat-pratyakṣasya guṇā-'di-pratyakṣasya 25  
çrutyāi 'va bādhāt; <aham gāura> ity-ādi-pratyakṣa-vad ity arthaḥ.  
anyathā hi <gāuro 'ham> iti pratyakṣa-balena dehā-'tiriktā-'tma-sādhikā  
api yuktayo bādhitāḥ syur iti jītaṃ nāstikāiḥ.

nirguṇatve ca çrutayaḥ “sākṣī cetā kevalo nirguṇaç ce” 'ty-ādyāḥ;  
cin-mātratve tu çrutayo “'kartā cāitanyaṃ cin-mātraṃ sac, cid-eka-raso 30  
hy ayam ātme” 'ty-ādyā iti. sarvajñatvā-'di-çrutayas tu <rāhoḥ çira> iti-  
val lāukika-vikalpā-'nuvāda-mātrāḥ; vidhi-niṣedha-çruti-madhye niṣedha-  
çruter eva balavattvāt; “athā 'ta ādeço: ne 'ti ne 'ti; na hy etasmād  
iti ne 'ty anyat param astī” 'ti çruteḥ. kiṃ cā 'jñānām <aham jñānāmī> 'ti  
pratyaye pramātva-kalpanāyām eva gāuravam; anādy-avidyā-doṣasyā 35  
'nuvartamānatayā bhramatvasyāi 'vāu 'tsargikatvāt. ato bhrama-çatā-  
'ntahpātितvenā 'prāmānya-çaṅkā-'skanditatvāc cāi 'tat-pratyakṣa-bādhane  
lāghava-tarkā-'dy-anugrhītam anumānam api samartham iti. «nanv ātmano  
nitya-jñāna-svarūpatve kīdṛçaṃ lāghavam» iti ced, ucyate: nāiyāyikā-



'dibhir antaḥkaraṇaṃ vyavasāyā-'nuvyavasāyāu tad-ācrayaḥ ce 'ti catvāraḥ padārthāḥ kalpyante; asmābhis tv antaḥkaraṇaṃ, vyavasāya-sthānīyā ca tad-vṛttir, anantā-'nuvyavasāya-sthānīyaḥ ca nityāi-'ka-jñāna-rūpa ātme 'ti trayaḥ padārthāḥ kalpyanta iti.

- 5 «nanu yadi prakāṣa-rūpa evā 'tmā, tadā suṣupty-ādy-avasthā-bhedas tasya no 'papadyate; sadā prakāṣa-'napāyād » iti. tatrā 'ha:

**suṣupty-ādyā-sākṣitvam. 148.**

suṣupty-ādyasyā 'vasthā-trayasya buddhi-niṣṭhasya sākṣitvam eva puruṣi 'ty arthaḥ. tad uktam:

- 10 “jāgrat svapnaḥ suṣuptaṃ ca guṇato buddhi-vṛttayaḥ;  
tāsāṃ vilakṣaṇo jīvaḥ sākṣitvena vyavasthita ” iti.

tāsāṃ buddhi-vṛttīnāṃ sākṣitvena tad-vilakṣaṇo jāgrad-ādy-avasthā-rahito nirṇīta ity arthaḥ.

- tatra jāgran nāmā 'vasthe 'ndriya-dvārā buddher viṣayā-'kāraḥ pari-  
15 nāmāḥ; svapnā-'vasthā ca saṃskāra-mātra-jānyas tādṛcaḥ pariṇāmāḥ;  
suṣupty-avasthā ca dvidivdhā 'rdha-samagra-laya-bhedena. tatrā 'rdha-laye  
viṣayā-'kāra vṛttir na bhavati, kiṃ tu sva-gata-sukha-duḥkha-mohā-'kārai  
'va buddhi-vṛttir bhavati; anyatho 'tthitasya < sukham aham asvāpsam > ity-  
ādi-rūpa-suṣupti-kālīna-sukhā-'di-smaraṇā-'nupapatteḥ. tad uktam Vyāsa-  
20 sūtreṇa: “mugdhe 'rdha-sampattiḥ pariṣeṣād ” iti. samagra-laye tu bud-  
dher vṛtti-sāmānyā-'bhāvo maraṇā-'dāv iva bhavati; anyathā “samādhi-  
suṣupti-mokṣeṣu brahma-rūpate ” 'ty āgāmi-sūtrā-'nupapatter iti. sā ca  
samagra-suṣuptir vṛtty-abhāva-rūpe 'ti puruṣas tat-sākṣi na bhavati; puru-  
ṣasya vṛtti-mātra-sākṣitvāt; anyathā saṃskārā-'der api buddhi-dharmasya  
25 sākṣi-bhāsyatā-'patteḥ. suṣupty-ādi-sākṣitvam tu tādṛca-buddhi-vṛttīnāṃ  
sva-pratibimbitānāṃ prakāṣaṇam iti vakṣyāmaḥ. ato jñānā-'rtham puru-  
ṣasya na pariṇāmā-'pekṣe 'ti. «syād etat. suṣupte yadi sukha-duḥkhā-'di-  
gocarā buddhi-vṛttir iṣyate, tarhi jāgrad-ādāv apy akhila-vṛttīnāṃ vṛtti-  
grāhyatva-svikāra eva yukta iti vyarthā tat-sākṣi-puruṣa-kalpanā sva-  
30 gocara-vṛttitvenai 'va sva-vyavahāra-hetutāyāḥ sāmānyataḥ suvacatvād »  
iti. māi 'vam! niyamena vṛtti-gocara-vṛtti-kalpane 'navasthā-'pattir  
gāuravaṃ ca syāt. kiṃ cā < 'ham sukhī > 'ty-ādi-vṛttiṣu sukhā-'dīnāṃ  
viṣeṣaṇatayā nirvikalpakaṃ taj-jñānam ādāv apekṣate. tatra cā 'nanta-  
nirvikalpaka-vṛtty-apekṣayā lāghavena nityam ekam evā 'tma-svarūpaṃ  
35 jñānaṃ kalpyate. < aham sukhī > 'ty-ādi-viṣeṣṭa-jñānā-'rtham buddhi-vṛtter  
eva tādṛcā-'kāratvam; puruṣe vṛtti-sārūpya-mātra-svikāreṇa vṛtty-ākārā-  
'tiriktā-'kāra-'nabhyupagamāt; svatantrā-'kāreṇa pariṇāmā-'patter iti.

athāi 'vam puruṣasya suṣupty-ādi-sākṣi-mātratvena puruṣai-'kyasyā  
'py upapattāu sa kim eko 'neko ve 'ti saṃcayaḥ. tatrā 'yam pūrva-pakṣaḥ:



«lāghava-tarka-sahakāreṇa balavatībhyo 'bheda-ṣrutibhya eka evā 'tmā  
sidhyati; jāgrad-ādy-avasthā-rūpāṇāṃ vāidharmyāṇāṃ buddhi-dharmatvāt.  
yady apy ekasyā 'tmanaḥ sarva-buddhi-sākṣitvaṃ, tathā 'pi yasyā buddher  
yā vṛttih, sāi 'va buddhis tad-vṛtti-viṣiṣṭatayā sākṣiṇaṃ grhṇāti <ghaṭaṃ  
jānāmī> 'ty-ādi-rūpāṇi. ata ekasyā buddher <ayaṃ ghaṭa> iti vṛttāu 5  
satyāṃ anya-buddhi-vṛtti-dvārā nā 'nubhavo <ghaṭaṃ jānāmī> 'ti.» tatra  
siddhāntam āha :

**janmā-'di-vyavasthātaḥ puruṣa-bahutvam. 149.**

puṇyavān svarge jāyate, pāpī narake, 'jñāo badhyate, jñānī mucyate  
ity-ādeḥ ṣrutī-smṛti-vyavasthāyā vibhāgasyā 'nyathā 'nupapattyā puruṣa 10  
bahava ity arthaḥ. janma-maraṇe cā 'tra no 'tpatti-vināṣāu, puruṣa-niṣṭha-  
tvā-'bhāvāt; kiṃ tv apūrva-dehe-'ndriyā-'di-saṃghāta-viṣeṣeṇa saṃyogaḥ  
ca viyogaḥ ca bhoga-tad-abhāva-niyāmakāv iti. janmā-'di-vyavasthāyāṃ  
ca ṣrutih

“ajām ekāṃ lohita-ṣukla-kṛṣṇāṃ bahvīḥ prajāḥ sṛjamānāṃ sarūpāḥ 15  
ajo hy eko juṣamāṇo 'nuṣete, jahāty enāṃ bhukta-bhogāṃ ajo 'nyaḥ.”

“ye tad vidur, amṛtāḥ te bhavanty, athe 'tare duḥkham evā 'piyanti”  
'ty-ādir iti.

«nanu puruṣāi-'kye 'py upādhi-rūpā-'vacchedaka-bhedena janmā-'di-  
vyavasthā bhavet.» tatrā 'ha: 20

**upādhi-bhede 'py ekasya nānā-yoga, ākāṣasye 'va ghaṭā-'dibhiḥ.  
150.**

upādhi-bhede 'py ekasyāi 'va puruṣasya nāno-'pādhi-yogo 'sty eva,  
yathāi 'kasyāi 'vā 'kāṣasya ghaṭa-kudya-'di-nānā-yogaḥ. ato 'vacchedaka-  
bhedenāi 'kasyā 'tmana eva vividha-janma-maraṇā-'dy-āpattiḥ, kāya-vyūhā- 25  
'dāv ive 'ti na sambhavati vyavasthāi 'kaḥ puruṣo jāyate, nā 'para ity-ādir  
ity arthaḥ. na hy avacchedaka-bhedena kapi-saṃyoga-tad-abhāvavaty  
ekasminn eva vṛkṣe vyavasthā ghaṭate: eko vṛkṣaḥ kapi-saṃyogī, anyāḥ  
ca ne 'ti. kiṃ cāi 'ko-'pādhito muktasyā 'py ātma-pradeṣasyo 'pādhy-anta-  
rāṇi punar-bandhā-'pattyā bandha-mokṣā-'vyavasthā tad-avasthāi 'va; yathāi 30  
'ka-ghaṭa-muktasyā 'kāṣa-pradeṣasyā 'nya-ghaṭa-yogād ghaṭā-'kāṣā-'vyava-  
sthā, tadvad iti. na ca «bandha-mokṣa-vyavasthā-ṣrutir api lāukika-bhra-  
mā-'nūvāda-mātram» iti vācyam; mokṣasyā 'lāukikatvāt; mithyā-puru-  
ṣārtha-pratipādanena ṣruteḥ pratārakatvā-'dy-āpatteḥ ca.

«nanu cāitanyāi-'kye 'pi tat-tad-upādhi-viṣiṣṭasyā 'tiriktatām abhyupa- 35  
gamyā vyavastho 'papādanīyā?» tatrā 'ha:

**upādhir bhidyate, na tu tadvān. 151.**

upādhir eva nānā, na tu tadvān upādhi-viṣiṣṭo 'pi nānā 'bhyupeyaḥ;

viçiṣṭasyā 'tiriktatve nānā-tmatāyā eva cāstrā-ntare 'py abhyupagamā-  
 'patter ity arthaḥ. bandha-bhāgino viçiṣṭatve viçeṣaṇa-viyogena viçiṣṭa-  
 nācān na mokṣo-'papattir ity-ādīny api dūṣaṇāni. « nanu "viçiṣṭasya jīva-  
 tvam anvaya-vyatirekāḍ" iti ṣaṣṭhā-'dhyāye svayam evā 'haṃkāra-viçiṣṭa-  
 5 syāi 'va jīvatvaṃ vakṣyati » 'ti cen, na; tatra prāṇa-dhāraṇatva-rūpa-  
 jīvatvasyāi 'va viçiṣṭā-'dheyatva-vacanāt; na tu bandha-mokṣa-vyavasthāyā  
 viçiṣṭā-'cṛitatvaṃ vakṣyate; mokṣa-kāle viçiṣṭā-'sattvād iti. yad api kecin  
 navīnā vedānti-bruvā āhuḥ: « ekasyāi 'vā 'tmanāḥ kārya-kāraṇo-'pādhiṣu  
 pratibimbāni jīve-'cvaraḥ, pratibimbānām cā 'nyo-'nyām bhedāḥ janmā-'dy-  
 10 akhila-vyavastho-'papattir » iti, tad apy aśat; bhedā-'bheda-vikalpā-'saha-  
 tvāt. bimba-pratibimbayor bhedo pratibimbasyā 'cetanatayā bhoktṛtva-  
 bandha-mokṣā-'dy-anupapattir; jīva-brahmā-'bheda-rūpa-tat-siddhānta-kṣa-  
 tiḥ ca; jīve-'cvara-bhinnasyā 'tmano 'prāmāṇikatvaṃ ca. abhede tu sām-  
 karyā-'parihāraḥ. bhedā-'bheda-'bhyupagame tu tat-siddhānta-hānir, bhedā-  
 15 'bheda-virodhaḥ ca. asman-mate tv abhedo 'vibhāga-lakṣaṇo bhedāḥ cā  
 'nyo-'nyā-'bhāva ity avirodha iti. avaccheda-pratibimbā-'di-dṛṣṭānta-vāk-  
 yāni tv agre vyākhyāsyāmaḥ. « syād etat. bimba-pratibimbā-'di-bhedam  
 parikalpya cṛutyā bandha-mokṣa-vyavasthā kalpate 'ty evā 'smābhir ucyate;  
 na tu paramārthato bimba-pratibimba-bhāvas taylor bhedo bandha-mokṣā-  
 20 'dikāṃ ce 'śyate » iti. māi 'vam! evaṃ sati bandha-mokṣā-'di-cṛuti-gaṇasya  
 bheda-cṛuti-gaṇasya co 'bhayor bādhā-'pekṣayā kevalā-'bheda-cṛuti-gaṇasyāi  
 'vā 'vibhāga-paratayāi 'va saṃkoco lāghavād yuktaḥ; cṛuti-smṛty-antarāir  
 avibhāgasya siddhatvāc ce 'ti.

ātmāi-'kya-vādiṣu 'ktaṃ dūṣaṇam upasaṃharati:

25 evam ekatvena parivartamānasya na viruddha-dharmā-'dhy-  
 āsaḥ. 152.

evaṃ rītyāi 'katvena sarvato vartamānasyā 'tmano janma-maraṇā-'di-  
 rūpa-viruddha-dharma-prasaṅgo na yukta ity arthaḥ. yad vāi 'katva iti  
 cchedaḥ. ekatve 'bhyupagamyaṃ paritāḥ sarvato vartamānasya sarvo-  
 30 'pādhiṣu anugatasya viruddha-dharmā-'dhyāso ne 'ti na; kiṃ tu sarvathā  
 viruddha-dharma-saṃkaro 'parihārya ity arthaḥ.

« nanu puruṣo nirdharmakaḥ; tatra katham janma-maraṇa-bandha-  
 mokṣā-'di-viruddha-dharma-saṃkaryam āpadyate; bhavadbhir api sarveṣāṃ  
 dharmāṇāṃ upādhi-niṣṭhatvā-'bhyupagamād? » iti cen, na; ukta-dharmā-  
 35 nām saṃhyoga-viyoga-bhogā-'bhoga-rūpatayā puruṣe svīkārāt; pariṇāma-  
 rūpa-dharmāṇāṃ eva puruṣe pratiṣedhasyo 'ktatvād iti.

yathā sphaṭikeṣu lāuhitya-nīlimā-'di-dharmāṇāṃ āropitānām api vy-  
 avasthā 'sti, tathā puruṣeṣv api buddhi-dharmāṇāṃ sukha-duḥkhā-'dīnām



ṣarīrā-'di-dharmāṇām ca brāhmaṇya-kṣatriyatvā-'dīnām āropitānām api vyavasthā 'sti cāstreṣu; yathā Viṣṇupurāṇe:

“yathāi 'kasmin ghaṭā-'kāṇe rajo-dhūmā-'dibhir vṛte  
na ca sarve prayujyanta, evaṃ jīvāḥ sukhā-'dibhir” iti.

sā 'pi vyavasthāi 'kāṭmye sati janmā-'di-vyavasthā-vad eva no 'pa- 5  
padyata ity āha:

**anya-dharmatve 'pi nā 'ropāt tat-siddhir, ekatvāt. 153.**

anya-dharmatve 'pi dharmāṇām sukhā-'dīnām āropāt puruṣe vyavasthā  
na sidhyati; āropā-'dhiṣṭhāna-puruṣasyāi 'katvād ity arthaḥ. ākāṣasyāi  
'katve 'pi ghaṭā-'vacchinnā-'kāṇāṃ ghaṭa-bhedena bhinnatayāu 'pādhika- 10  
dharma-vyavasthā ghaṭate. ātmatva-jīvatvā-'dikaṃ tu no 'pādhy-avacchin-  
nasya; upādhi-viyoge ghaṭā-'kāṇa-nāṇa-vat tan-nāṇena “na jīvo mriyata”  
ity-ādi-ṣṛuṭi-virodha-prasaṅgāt; kiṃ tu kevala-cāitanyasye 'ti prāg evo  
'ktam. imām bandha-mokṣā-'di-vyavasthā-'nupapattim sūkṣmām abud-  
dhvāi 'vā 'dhunikā vedānti-bruvā upādhi-bhedena bandha-mokṣa-vyava- 15  
sthām ākāṭmye 'py āhuḥ. te 'py etena nirastāḥ. ye 'pi tad-ekadeśina  
imām evā 'nupapattim paṇyanta upādhi-gata-cit-pratibimbānām eva bandhā-  
'dīny āhuḥ, te tv atī 'va bhrāntāḥ; uktād bhedā-'bhedā-'di-vikalpā-'sahatvā-  
'di-doṣāt; “antaḥkaraṇasya tad-ujjvalitatvād” ity atro 'kta-doṣaḥ ca.

kiṃ ca Vedānta-sūtre kvā-'pi sarvā-'tmanām atyantāi-'kyaṃ no 'ktam 20  
asti; praty-uta “bheda-vyapadeṣāḥ cā 'nyaḥ,” “adhikaṃ tu bheda-nirde-  
ṣāt,” “aṅgo nānā-vyapadeṣād” ity-ādi-sūtrāir bheda uktaḥ. ata ādhuni-  
kānām avaccheda-pratibimbā-'di-vādā apasiddhāntā eva; sva-ṣāstrā-'nukta-  
samādigdhā-'rtheṣu samāna-tantra-siddhāntasyāi 'va siddhāntatvāc ce 'ty-  
ādikam Brahma-mīmāṃsā-bhāṣye pratipāditam asmābhiḥ. 25

« nanv evam puruṣa-nānātve sati

“eka eva hi bhūtā-'tmā bhūte-bhūte vyavasthitaḥ;  
ekadhā bahudhā cāi 'va dr̥ṣyate jala-candra-vat.”  
“nityaḥ sarva-gato hy ātmā kūṣastho doṣa-varjitaḥ;  
ekaḥ sa bhidyate ṣaktyā māyayā, na svabhāvata” 30

ity-ādyāḥ ṣṛuṭi-smṛtaya ātmāi-'katva-pratipādikā no 'papadyanta?» iti.  
tatrā 'ha:

**nā 'dvāita-ṣṛuṭi-virodho, jāti-paratvāt. 154.**

ātmāi-'kya-ṣṛuṭinām virodhas tu nā 'sti; tāsām jāti-paratvāt. jātīḥ  
sāmānyam eka-rūpatvaṃ, tatrāi 'vā 'dvāita-ṣṛuṭinām tātparyāt; na tv 35  
akhaṇḍatve, prayojanā-'bhāvād ity arthaḥ. jāti-ṣabdasya cāi 'karūpatā-  
'rthakatvam uttara-sūtrāl labhyate.

yathā-çruta-jāti-çabdasyā 'dare "ātmā vā idam eka evā 'gra āsīt,"  
"sad eva, sāmnye, 'dam agra āsīt, ekam evā 'dvitīyam" ity-ādy-advāita-  
çruty-upapādakatayāi 'va sūtram vyākhyeyam.

jāti-paratvāt, vijātīya-dvāita-niṣedha-paratvād ity arthaḥ. tatrā 'dya-  
6 vyākhyāyām ayam bhāvaḥ. ātmāi-'kya-çruti-smṛtiṣv ekā-'di-çabdāç cid-  
ekarūpatā-mātra-parāḥ, bheda-'di-çabdāç ca vāidharmya-lakṣaṇa-bheda-  
parāḥ;

"eka evā 'tmā mantavyo jāgrat-svapna-suṣuptiṣu;  
sthāna-traya-vyatītasya punar janma na vidyata "

10 ity-ādi-vākyeṣv ekarūpā-'rthatvā-'vaçyakatvāt; anyathā 'vasthā-traye 'py  
ātmana ekatā-mātra-jñānena sthāna-traya-vyatīta-çabdo-'ktāyā avasthā-  
trayā-'bhīmāna-nivṛtter asambhavāt; tathāi 'karūpatā-pratipādanenāi 'va  
nikhilo-'pādhi-vivekena sarvā-'tmanām svarūpa-bodhana-sambhavāc ca. na  
hy anyathā nirdharmakam ātma-svarūpaṁ viçīṣya Brahmanā 'pi çabdena  
15 sūksāt pratipādayitum çakyate; çabdānām sāmānya-mātra-gocaratvāt.  
ā-Brahma-stamba-paryanteṣv ātmana ekarūpatve tu pratipāдите tad-upa-  
patty-arthaṁ viçīṣyaḥ svayam eva tāvad viveçyati, yāvan nirviçeṣe çabdā-  
'gocare svarūpe paryavasyati 'ti. tataç ca niḥçeṣā-'bhīmāna-nivṛtṭyā kṛta-  
kṛtyo bhavati. yadi punar advāita-vākyāny akhaṇḍatā-mātra-parāṇi syus,  
20 tarhi tebhya nā 'bhīmāna-nivṛtṭiḥ sambhavati; ākāçe vividha-çabda-vad  
akhaṇḍe 'py ātmani sukha-duḥkha-tad-abhāvā-'dīnām avacchedaka-bhedāir  
upapatteḥ. ekasyāi 'va vākyasyā 'khaṇḍatvā-'vāidharmyo-'bhaya-paratve  
ca vākyā-bhedo 'khaṇḍatā-paratva-kalpanāyām phalā-'bhāvaç ca; avāidhar-  
mya-jñānād eva sarvā-'bhīmāna-nivṛtṭeḥ. ato 'dvāita-vākyāni nā 'khaṇḍatā-  
25 parāṇi; nyāyā-'nugraheṇa balavatībhir bheda-grāhaka-çruti-smṛtibhir viro-  
dhāc ca. kiṁ tv avāidharmya-lakṣaṇā-'bheda-parāṇy eva; sāmāya-bodhaka-  
çruti-smṛtibhir eka-vākyatvāt; "sāmānyāt tv" iti Brahma-sūtrāc ce 'ti.  
tatra sāmnye çrutayaḥ

30 "yatho 'dakaṁ çuddhe çuddham āsiktam tādr̥g eva bhavati,  
evam muner vijānata ātmā bhavati, Gāutama,"

"nirañjanaḥ paramam sāmnyam upāitī " 'ty-ādyāḥ; smṛtayaç ca

"jyotir ātmani nā 'nyatra; sarva-bhūteṣu tat samam,  
svayaṁ ca çakyate draṣṭum su-samāhita-cetasā."

35 "yāvān ātmani bodhā-'tmā, tāvān ātmā parā-'tmani;  
ya evaṁ satataṁ veda, jana-stho 'pi na muhyati "

'ty-ādyāḥ. ukta-çrutāu mokṣa-daçāyām api bheda-ghaṭita-sāmāya-vacanāt  
svarūpa-bhedo 'py ātmanām astī 'ti siddham. avāidharmyā-'bheda-paratvaṁ  
cā 'sman-mate "Viṣṇur ahaṁ, Çivo 'ham" ity-ādi-vākyānām mantavyam.  
na tu "tat tvam asy," "aham brahmā 'smī" 'ty-ādi-vākyānām api; tatra



sāṁkhya-mate pralaya-kālinasya pūrṇā-'tmana eva tad-ādi-padā-'rthatayā  
< nitya-çuddha-muktas tvam asī > 'ty-ādi-yathā-çrutasya tādṛça-vākyā-'rtha-  
tvāt.

yadi tu sargā-'dy-utpanna-puruṣo Nārāyaṇā-'khyā eva tat-padā-'rthas,  
tadā "tat tvam asī" 'ty-ādi-vākyānām apy avāidharmyā-'rthakatāi 'vā 'stu. 5

« nanu prayojanā-'bhāvān na bheda-paratvaṁ çrutīnām sambhavatī »  
'ti cen, na; mokṣo-'papādanasyāi 'va prayojanatvāt; sṛṣṭi-samhārayoḥ  
pravāha-rūpeṇā 'nucchedāt tasyāi 'kya mokṣā-'nupapatteḥ. « athāi 'vam  
ātma-bhedasya loka-siddhatayā na tat-paratvaṁ çrutīnām ghaṭata » iti.  
māi 'vam; lāghava-tarkeṇā 'kāṣa-vad ātmany ekatvasyā 'numānataḥ pra- 10  
saktasya çruty-ādibhir niṣedhāt; sva-para-cāitanyayor bhedasya cā 'praty-  
akṣatvāt; dehā-'diṣv evā 'nubhavāt. "ya etasminn udaram antaram kurute,  
'tha tasya bhayam bhavatī" 'ty-ādi-bheda-nindā tu vāidharmya-vibhāgā-  
'nyatara-lakṣaṇa-bheda-pare 'ti.

« nanv evam uktānām pratibimbā-'vaccheda-çrutīnām kā gatiḥ? » iti 15  
ced, ucyate: aneka-tejomayā-'ditya-maṇḍala-vad anekā-'tmamayam api cid-  
āditya-maṇḍalam eka-rasam avibhaktam eka-piṇḍī-kṛtya tasya kirāṇa-vat  
svā-'ñça-bhūtāir asaṁkhya-puruṣāir asaṁkhyo-'pādhiṣv asaṁkhya-vibhāga  
eva pratibimbā-'di-dṛṣṭāntāiḥ pratipādyate, vibhāga-lakṣaṇā-'nyatvasya  
vācā-'rambhaṇa-mātratvam bodhayitum, na punar akhaṇḍatvam; 20

"vāyur yathāi 'ko bhuvanam praviṣṭo rūpaṁ-rūpaṁ pratirūpo babbhūve"  
'ty-ādi-sāṅça-dṛṣṭānta-çrutīnām nyāyā-'nugraheṇa balavattvād iti. tathā  
ca smaryate:

"yasya sarvā-'tmakatve 'pi khaṇḍyate nāi 'ka-piṇḍate" 'ti.

Brahma-mīmāṁsāyām tu nityā-'bhivyakte parame-'çvara-cāitanye 'nyeṣāṁ 25  
laya-rūpā-'vibhāgeṇā 'py advāitam uktam "avibhāgo vacanād" iti sūtreṇe  
'ti. adhikaṁ tu Brahma-mīmāṁsā-bhāṣye proktam asmābhir iti dik.

sūtrasya dvitīya-vyākhyāyām tv ayam bhāvaḥ. pralaya-kāle puruṣa-  
vijātiyaṁ sarvam evā 'sat; artha-kriyā-kāritvā-'bhāvāt. puruṣāṇām kūṭa-  
sthatvenā 'rtha-kriyāi 'vā 'prasiddhe 'ti; ataḥ sarga-kāla iva pralaye 'pi 30  
sattvam. atas tadā 'tmanām vijātiya-dvāita-rāhityam. tathā sarga-kāle  
'pi kūṭasthatva-rūpa-pāramārthika-sattvaṁ, nā 'nyatre 'ti vijātiya-dvāita-  
rāhityāt sarga-kālinā-'dvāita-çrutayo 'py upapannā iti.

« nanv ātmana ekatva-vad eka-rūpatvam api nānā-rūpatā-pratyakṣeṇa  
viruddham; tat katham uktam "jāti-paratvād"? » iti. tatrā 'ha: 35

vidita-bandha-kāraṇasya dṛṣṭyā 'tad-rūpaṁ. 155.

viditaṁ spaṣṭam bandha-kāraṇam aviveko yatra, tasya dṛṣṭyāi 'va  
puruṣeṣv a-tadrūpaṁ rūpa-bheda ity arthaḥ. ato bhrānta-dṛṣṭyā na rūpa-  
bheda-siddhir iti.

«nanu tathā 'py anupalambhād eka-rūpatvā-bhāvaḥ setsyati.» tatrā 'ha:

**nā 'ndhā-'drṣṭyā cakṣuṣmatām anupalambhaḥ. 156.**

anupalambha evā 'siddhaḥ; ajñāir adarṣane 'pi jñānibhir eka-rūpatva-  
5 sya darṣanād ity arthaḥ.

advāita-ṣruty-anupapattiṃ samādhāyā 'khaṇḍā-'dvāite bādhakā-'ntaram āha:

**Vāmadevā-'dir mukto, nā 'dvāitam. 157.**

Vāmadevā-'dir mukto 'sti, tathā 'pī 'dānīm bandhaḥ svasminn anu-  
10 bhava-siddhaḥ; ato nā 'khaṇḍā-'tmā-'dvāitam ity arthaḥ.

“sa cā 'pi jāti-smaraṇā-'pta-bodhas tatrāi 'va janmany apavargam āpe”  
'ty-ādi-vākya-ṣata-virodhaḥ ce 'ti ṣeṣaḥ. na cāi «'vam bandha-mokṣāv  
upādher eve» 'ty avagantavyam; ṣruti-smṛti-siddhānta-virodhāt; «duḥ-  
kham mā bhuñjīye» 'ti kāmanā-darṣanena puruṣa-mokṣasyāi 'va mokṣā-  
15 'khyā-parama-puruṣārthatvāc ca; upādher duḥkha-hānasya ca tādarthyaena  
paramparayāi 'va puruṣārthatvāt, putrā-'di-vad iti.

yad apy ādhunikāir māyā-vādibhir ucyate: «advāita-ṣruti-virodhād  
bandha-mokṣa-sṛṣṭi-sāmhārā-'di-ṣrutayo bādhyanta» iti, tad apy asat; mok-  
ṣā-'khyā-phalasyā 'pi ṣravaṇa-kāla evā 'bhāva-niṣcaye ṣravaṇo-'ttaram  
20 mananā-'di-vidher ananuṣṭhāna-lakṣaṇā-'prāmāṇya-prasaṅgāt; prapañcā-  
'ntargatasya vedāntasyā 'py advāita-ṣrutyā bādhe vedāntā-'vagate 'py  
advāite punaḥ saṃcayā-'patteḥ ca, svāpna-vākyaṣya jāgrati bādhe tad-vākya-  
'rthe punaḥ saṃcaya-vat. kim ca “mithyā-buddhir nāstikate” 'ty Anu-  
sanād dharmā-'diṣu svāpa-van mithyā-drṣṭayo bāuddha-prabhedā eva sām-  
25 vṛtika-ṣabdena prapañcasyā 'vidyikatāyāc ca tāir abhyupagamād iti dik.

«nanu Vāmadevā-'der api parama-mokṣo na jāta ity abhyupeyam.»  
tatrā 'ha:

**anādāv adya yāvad abhāvād bhaviṣyad apy evam. 158.**

anādāu kāle 'dya yāvac cen mokṣo na jātaḥ kasyā-'pi, tarhi bhaviṣyat-  
30 kālo 'py evam mokṣa-ṣūnya eva syāt; samyak-sāadhanā-'nuṣṭhānasyā 'vi-  
ṣād ity arthaḥ.

tatra prayogam apy āha:

**idānīm iva sarvatra nā 'tyanto-'cchedaḥ. 159.**

sarvatra kāle bandhasyā 'tyanto-'cchedaḥ kasyā-'pi puno nā 'sti, var-  
35 tamāna-kāla-vad ity anumānāṃ sambhaved ity arthaḥ.

puruṣānām yad eka-rūpatvam ekatva-pratipādaka-ṣruty-arthā-'vadhāri-  
taṃ, tat kim mokṣa-kāle kim sarvadāi 've 'ty ākāṅkṣāyām āha:



vyāvṛtto-'bhaya-rūpaḥ. 160.

sa ca puruṣo vyāvṛtto-'bhaya-rūpo, vyāvṛtto nivṛtto rūpa-bhedo yasmāt, tathe 'ty arthaḥ. ṣṛuti-smṛti-nyāyebhyaḥ sadāi 'ka-rūpatā-siddher iti ṣeṣaḥ. tad uktam :

“bahu-rūpa ivā 'bhāti māyayā bahu-rūpayā;  
ramamāṇo guṇeṣv asyā 'mamā 'ham' iti badhyata ” iti,  
“jagad-ākhyā-mahā-svapne svapnāt svapnā-ntaraṁ vrajat  
rūpaṁ tyajati no cāntam brahma cāntatva-brūhitam ” iti ca.

5

«nanu sāksitvasyā 'nityatvāt puruṣānāṁ katham sadāi 'ka-rūpatvam?»  
tatrā 'ha :

10

sākṣāt-sambandhāt sāksitvam. 161.

puruṣasya yat sāksitvam uktam, tat sākṣāt-sambandha-mātrāt; na tu pariṇāmata ity arthaḥ. sākṣāt-sambandhena buddhi-mātra-sākṣitā 'vagam-yate “sākṣād draṣṭari samjñāyām” iti sāksi-ṣabda-vyutpādanāt. sākṣād-draṣṭṛtvaṁ cā 'vyavadhānena draṣṭṛtvaṁ. puruṣe ca sākṣāt-sambandhaḥ 15  
sva-buddhi-vṛtter eva bhavati; ato buddher eva sāksi puruṣo, 'nyeṣāṁ tu draṣṭṛ-mātram iti cāstriyo vibhāgaḥ. jñāna-niyāmakaḥ cā 'rthā-'kāratā-sthānīyaḥ pratibimba-rūpa eva sambandho, na tu saṁyoga-mātram, atiprasaṅgād ity asakṛd āveditam. Viṣṇv-ādeḥ sarva-sākṣitvaṁ tv indriyā-'di-vyavadhānā-'bhāva-mātreṇa gūṇam.

20

akṣa-sambandhāt sāksitvam iti pāṭhe tv akṣam atra buddhiḥ, karaṇatva-sāmānyāt. tasyā yathoktāt pratibimba-rūpāt sambandhād ity arthaḥ.

ubhaya-rūpatvā-'bhāva-siddhy-artham puruṣasyā 'parāu viṣeṣāv āha sūtrābhyām :

nitya-muktatvam. 162.

25

sadāi 'va puruṣasya duḥkhā-'khyā-bandha-cūnyatvam; duḥkhā-'der buddhi-pariṇāmatvād ity arthaḥ. puruṣārthas tu duḥkha-bhoga-nivṛttir pratibimba-rūpa-duḥkha-nivṛttir ve 'ty uktam eva.

āudāsīnyam ce 'ti. 163.

āudāsīnyam akartṛtvaṁ. tena cā 'nye 'pi niṣkāmatvā-'daya upalak- 30  
ṣaṇīyāḥ; “kāmaḥ saṁkalpo vicikitsā ṣṛaddhā 'ṣṛaddhā dhṛtir adhṛtir hrīr dhīr bhīr ity etat sarvam mana eve ” 'ti ṣṛuteḥ. — iti-ṣabdaḥ puruṣa-dharma-pratipādana-samāptāu.

«nanv evam prakṛti-puruṣayor anyo-'nyam vāidharṁyeṇa viveke siddhe puruṣasya kartṛtvaṁ buddher api ca jñātṛtvaṁ ṣṛuti-smṛtyor ucyā- 35  
mānaṁ katham upapadyeyātām?» tatrā 'ha :

uparāgāt kartṛtvam, cit sāmṇidhyāc—cit sāmṇidhyāt. 164.

atra yathā-yogyam anvayaḥ: puruṣasya yat kartṛtvam, tad buddhy-uparāgāt; buddheḥ ca yā cittā, sā puruṣa-sāmṇidhyāt; etad ubhayaṃ na vāstavam ity arthaḥ. yathā 'gny-ayasoh parasparam saṃyoga-viṣeṣāt  
5 paraspara-dharma-vyavahāra āupādhiko, yathā vā jala-sūryayoh saṃyogāt paraspara-dharmā-'ropas, tathāi 'va buddhi-puruṣayor iti bhāvaḥ. etac ca Kārikayā 'py uktam:

“tasmāt tat-saṃyogād acetanaṃ cetanāvad iva liṅgam,  
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna” iti.

10 cit-sāmṇidhyād iti dvilp-pāṭho 'dhyāya-samāpti-sūcanā-'rthaḥ.

heya-hāne taylor hetū iti vyūhā yathā-kramam  
catvāraḥ cāstra-mukhyā-'rthā adhyāye 'smin prapañcitāḥ.  
sāṃkṣipta-sāṃkhya-sūtrāṇāṃ arthasyā 'tra prapañcanāt  
cāstraṃ yoga-vad eve 'dam Sāṃkhya-pravacanā-'bhidham.

15 iti Vijñānā-'cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye viṣayā-  
'dhyāyaḥ prathamah.



cāstrasya viṣayo nirūpitaḥ. sāmpratam puruṣasyā 'pariṇāmitvo-'pa-  
pādanāya prakṛtitaḥ sṛṣṭi-prakriyāṃ ati-vistareṇa dvitīyā-'dhyāye vakṣyati.  
tatrāi 'va pradhāna-kāryāṇāṃ svarūpaṃ vistarato vaktavyaṃ, tebhyo 'pi  
20 puruṣasyā 'tisphuṭa-vivekāya. ata eva

“vikāram prakṛtiṃ cāi 'va puruṣaṃ ca sanātanam  
yo yathāvad vijānāti, sa vitṛṣṇo vimucyata”

iti Mokṣadharmā-'diṣu trayāṇāṃ eva jñeyatva-vacanam. tatrā 'dāv aceta-  
nāyāḥ prakṛter niṣprajana-sraṣṭṛtve muktasyā 'pi bandha-prasaṅga ity  
25 āçayena jagat-sarjane prajojanam āha:

**vimukta-mokṣā-'rthaṃ svārthaṃ vā pradhānasya. 1.**

kartṛtvam iti pūrvā-'dhyāya-ṣeṣa-sūtrād anuṣajyate. svabhāvato duḥ-  
kha-bandhād vimuktasya puruṣasya pratibimba-rūpa-duḥkha-mokṣā-'rtham  
pratibimba-sambandhena duḥkha-mokṣā-'rthaṃ vā pradhānasya jagat-kartṛ-  
30 tvam; athavā svārthaṃ, svasya pāramārthika-duḥkha-mokṣā-'rtham ity  
arthaḥ. yady api mokṣa-vad bhogo 'pi sṛṣṭeḥ prajojanaṃ, tathā 'pi  
mukhyatvān mokṣa evo 'ktaḥ.

«nanu mokṣā-'rthaṃ cet sṛṣṭis, tarhi sakṛt-sṛṣṭyāi 'va mokṣa-sambhave  
punah-punah sṛṣṭir na syād?» iti. tatrā 'ha:



**viraktasya tat-siddheḥ. 2.**

nāi 'kadā sṛṣṭer mokṣaḥ, kiṁ tu bahuḥo janma-maraṇa-vyādhy-ādi-vividha-duḥkhena bhr̥ṣaṁ taptasya; tataḥ ca prakṛti-puruṣayor viveka-khyātyo 'tpanna-para-vāirāgyasyāi 'va mokṣo-'tpatti-siddher ity arthaḥ.

sakṛt-sṛṣṭyā vāirāgyā-'siddhāu hetum āha :

5

**na ṣravaṇa-mātrāt tat-siddhir, anādi-vāsanāyā balavattvāt. 3.**

ṣravaṇam api bahu-janma-kṛta-punyena bhavati. tatrā 'pi ṣravaṇa-mātrān na vāirāgya-siddhiḥ, kiṁ tu sāksāt-kārāt. sāksāt-kāraḥ ca jhaṭiti na bhavati; anādi-mithyā-vāsanāyā balavattvāt; kiṁ tu yoga-niṣṭhayā. yoge ca pratibandha-bāhulyam ity ato bahu-janmabhir eva vāirāgyam 10 mokṣaḥ ca kadā-cit kasya-cid eva sidhyatī 'ty arthaḥ.

sṛṣṭi-pravāhe hetv-antaram āha :

**bahu-bhr̥tya-vad vā pratyekam. 4.**

yathā gṛha-sthānām pratyekam bahavo bhartavyā bhavanti strī-putrā 'di-bhedena, evaṁ sattvā-'di-guṇānām api pratyekam asaṅkhya-puruṣā 15 vimocanīyā bhavanti. ataḥ kiyat-puruṣa-mokṣe 'pi puruṣā-'ntara-mocanā-'rtham sṛṣṭi-pravāho ghaṭate; puruṣānām ānantiyād ity arthaḥ. tathā ca Yoga-sūtram : "kṛtā-'rtham prati naṣṭam apy anaṣṭam tad anya-sādhāraṇa-tvād" iti.

«nanu prakṛter eva sraṣṭṛtvaṁ katham ucyate ; "tasmād vā etasmād 20 ātmana ākāṣaḥ sambhūta" iti ṣṛutyā puruṣasyā 'pi sraṣṭṛtva-siddher?» iti. tatrā 'ha :

**prakṛti-vāstave ca puruṣasyā 'dhyāsa-siddhiḥ. 5.**

prakṛtāu sraṣṭṛtvasya vastutve ca siddhe puruṣasya sraṣṭṛtvā-'dhyāsa eva ṣṛutiṣu sidhyati; upāsanāyām eva ṣṛutes tātparyāt; "ajām ekām" ity- 25 ādi-ṣṛuty-antareṇa prakṛteḥ sraṣṭṛtva-siddheḥ; puṁsām kūṭastha-cin-mā-tratā-bodhaka-ṣṛuty-antara-virodhāc ce 'ty arthaḥ. ayam cā 'dhyāsa upa-cāra-rūpo loke siddha evā 'sti. yathā sva-ṣaktiṣu yodheṣu vartamānāu jaya-parājayāu rājany upacaryete, tathā sva-ṣaktāu prakṛtāu vartamānām sraṣṭṛtvā-'dikaṁ ṣaktimatsu puruṣeṣū 'pacaryate, ṣakti-ṣaktimad-abhedāt. 30 tad uktam Kāurme :

"ṣakti-ṣaktimator bhedam paṇyanti paramā-'rthataḥ,  
abhedam cā 'nupaṇyanti yoginas tattva-cintakā" iti.

bhedam anyo-'nyā-'bhāvam abhedam cā 'vibhāga-rūpam prakṛty-ādi-tattvo-'pāsakāḥ paṇyanti 'ty arthaḥ. tayoḥ co 'dāharaṇam "athā 'ta ādeḥ: ne 35 'ti ne 'tī" 'ty-ādi-ṣṛutiḥ, "ātmāi 've 'dam sarvam" ity-ādi-ṣṛutiḥ ce 'ti bhāvaḥ.

« nanv evam prakṛtāv api sraṣṭṛtvaṃ vāstavam iti kuto 'vadhṛtam; sṛṣṭeḥ svapnā-'di-tulyatāyā api ṣṛavaṇād? » iti. tatrā 'ha:

**kāryatas tat-siddheḥ. 6.**

kāryāṇāṃ artha-kriyā-kāritayā vāstavatvena kāryata eva dharmi-grā-  
5 haka-pramāṇena prakṛter vāstava-sraṣṭṛtva-siddher ity arthaḥ. svapnā-'di-  
tulyatā-ṣṛutayas tv anityatā-rūpā-'sattvā-'ñca-mātre puruṣā-'dhyastatvā-'ñce  
vā bodhyāḥ; anyathā sṛṣṭi-pratipādaka-ṣṛuti-virodhāt; svapna-padārthānām  
api manaḥ-pariṇāmatvenā 'tyantā-'sattā-virahāc ce 'ti.

« nanu prakṛteḥ svārthatva-pakṣe mukta-puruṣam praty api sā pra-  
10 varteta. » tatrā 'ha:

**cetano-'ddeṣān niyamaḥ, kaṇṭaka-mokṣa-vat. 7.**

citī saṃjñāna iti vyutpattyā cetano 'trā 'bhijñāḥ. — yathāi 'kam eva  
kaṇṭakam yaç cetano 'bhijñas tasmād eva mucyate, tam praty eva duḥkhā-  
'tmakam na bhavaty, anyān prati tu bhavaty eva, tathā prakṛtir api cetanād  
15 abhijñāt kṛtā-'rthād eva mucyate, tam praty eva duḥkhā-'tmikā na bhavaty,  
anyān anabhijñān prati tu duḥkhā-'tmikā bhavaty eve 'ti niyamo vyavasthe  
'ty arthaḥ. etena svabhāvato baddhāyā api prakṛteḥ sva-mokṣo ghaṭata  
ity ato na mukta-puruṣam prati pravartata iti.

« nanu puruṣe sraṣṭṛtvaṃ adhyasta-mātram iti yad uktam, tan na  
20 yuktam; prakṛti-saṃyogena puruṣasyā 'pi mahad-ādi-pariṇāmāu-'cityāt.  
drṣṭo hi pṛthivy-ādi-yogena kāṣṭhā-'deḥ pṛthivy-ādi-sadrṣṭaḥ pariṇāma » iti.  
tatrā 'ha:

**anya-yoge 'pi tat-siddhir nā 'ñjasyenā, 'yo-dāha-vat. 8.**

prakṛti-yoge 'pi puruṣasya na sraṣṭṛtva-siddhir āñjasyena sāksāt.  
25 tatra drṣṭānto 'yo-dāha-vat; yathā 'yaso na dagdhṛtvaṃ sāksād asti, kim  
tu sva-saṃyuktā-'gni-dvārakam adhyastam eve 'ty arthaḥ. ukta-drṣṭānte  
tū 'bhayoḥ pariṇāmaḥ pratyakṣa-siddhatvād iṣyate, saṃdigdha-sthale tv  
ekasyāi 'va pariṇāmeno 'papattāv ubhayoḥ pariṇāma-kalpane gāuravam;  
anyathā japā-saṃyogāt sphaṭikasya rāga-pariṇāmā-'patter iti.

30 sṛṣṭeḥ phalam mokṣa iti prāg uktam; idānīm sṛṣṭer mukhyaṃ nimitta-  
kāraṇam āha:

**rāga-virāgayor yogāḥ sṛṣṭiḥ. 9.**

rāge sṛṣṭir, vāirāgye ca yogāḥ, svarūpe 'vasthānam, muktir iti yāvat,  
athavā citta-vṛtti-nirodha ity arthaḥ. tathā cā 'nvaya-vyatirekābhyām  
35 rāgaḥ sṛṣṭi-kāraṇam ity āçayaḥ. tathā ca ṣṛutir api Brahmā-'di-rūpāṃ  
vividha-karma-gatim uktvā 'ha: “iti nu kāmaya māno, 'thā 'kāmaya māno,



yo 'kāmo niṣkāma āpta-kāma ātma-kāmo, na tasya prāṇa utkrāmantī" 'ti. rāga-vairāgye api prakṛti-dharmāv eva.

itaḥ paraṁ sṛṣṭi-prakriyāṁ vaktum ārabhate :

**mahad-ādi-krameṇa pañca-bhūtānām. 10.**

sṛṣṭir iti pūrva-sūtrād anuvartate. yady apy "etasmād ātmana ākāṣaḥ 5 sambhūta" ity-ādi-ṣrutāv ādāv eva pañca-bhūtānām sṛṣṭiḥ ṣrūyate, tathā 'pi mahad-ādi-krameṇai 'va pañca-bhūtānām sṛṣṭir iṣṭe 'ty arthaḥ. teja-ādi-sṛṣṭi-ṣrutāu gagana-vāyu-sṛṣṭer āpūraṇa-vad ukta-ṣrutāv apy ādāu mahad-ādi-sṛṣṭiḥ pūraṇiye 'ti bhāvaḥ. atra ca pramāṇaṁ ghaṭa-sṛṣṭi-vad antaḥkaraṇa-'tiriktā-'khila-sṛṣṭer antaḥkaraṇa-vṛtti-pūrvakatvā-'numānam. 10 kiṁ ca

"etasmāj jāyate prāṇo manaḥ sarve-'ndriyāṇi ca

khaṁ vāyur jyotir āpaḥ ca pṛthivī viśvasya dhārīṇī"

'ti ṣrutya-antara-stha-pāṭha-kramā-'nurodhena "sa prāṇam asṛjat, prāṇac chraddhām khaṁ vāyum" ity-ādi-ṣrutya-antareṇa ca pañca-bhūta-sṛṣṭeḥ 15 prāṇ mahad-ādi-sṛṣṭir avadhāryata iti. prāṇaḥ cā 'ntaḥkaraṇasya vṛtti-bheda iti vakṣyati; ato 'syām ṣrutāu prāṇa eva mahat tattvam iti. tathā Vedānta-sūtram api mahad-ādi-krameṇai 'va sṛṣṭim vakti: "antarā vijñāna-manasī krameṇa tal-liṅgād" iti; sad-ākāṣayor madhye buddhi-manasī utpadyete iti krameṇa 'ty arthaḥ. manasī cā 'haṁkārasya praveṇa iti. 20

prakṛter eva sṛaṣṭṛtvaṁ sva-mokṣā-'rtham, tasyā nityatvāt; mahad-ādīnām tu sva-sva-vikāra-sṛaṣṭṛtvaṁ na sva-mokṣā-'rtham, anityatvād iti viṣeṣam āha:

**ātmā-'rthatvāt sṛṣṭer nāi 'śām ātmā-'rtha ārambhaḥ. 11.**

eśām mahad-ādīnām sṛaṣṭṛtvasyā 'tmā-'rthatvāt puruṣa-mokṣā-'rtha- 25 tvān na svārtha ārambhaḥ sṛaṣṭṛtvaṁ; vinācitvena mokṣā-'yogād ity arthaḥ. para-mokṣā-'rthakatve cā 'vaçyake puruṣa-mokṣā-'rthakatvam eva yuktaṁ, na prakṛti-mokṣā-'rthakatvam; tasyāḥ puruṣa-guṇatvād iti.

khaṇḍa-dik-kālayoḥ sṛṣṭim āha:

**dik-kālāv ākāṣa-'dibhyaḥ. 12.**

30

nityāu yāu dik-kālāu, tāv ākāṣa-prakṛti-bhūtāu prakṛter guṇa-viṣeṣāv eva. ato dik-kālayor vibhutvo-'papattih; "ākāṣa-vat sarva-gataḥ ca nitya" ity-ādi-ṣrutya-uktaṁ vibhutvaṁ cā 'kāṣasyo 'papannam. yāu tu khaṇḍa-dik-kālāu, tāu tu tat-tad-upādhi-samyogād ākāṣād utpadyete ity arthaḥ; ādi-ḥaḥdeno 'pādhi-grahaṇād iti. yady api tat-tad-upādhi-viṣiṣṭā-'kāṣam 35 eva khaṇḍa-dik-kālāu, tathā 'pi viṣiṣṭasyā 'tiriktatā-'bhyupagama-vādena vāiṣeṣika-naye crotasya kāryatā-vat tat-kāryatvam atro 'ktam.

idānīm “mahad-ādi-krameṇa” ’ty uktān svarūpato dharmataḥ ca krameṇa darśayati :

**adhyavasāyo buddhiḥ. 13.**

5 mahat-tattvasya paryāyo buddhir iti; adhyavasāyaḥ ca niṣcayā-’khyas  
tasyā sādharmaṇi vṛttir ity arthaḥ. abheda-nirdeśas tu dharma-dharmy-  
abhedāt. asyāḥ ca buddher mahattvam sve-’tara-sakala-kārya-vyāpakatvān  
mahāi-’ṣvayāc ca mantavyam,

“savikārāt pradhānāt tu mahat tattvam ajāyata,  
mahān iti, yataḥ khyātir lokānām jāyate sade ”

10 ’ti smṛteḥ. “asya mahato bhūtasya niṣcvasitam etad yad Rgveda” ity-  
ādi-ṣṛuti-smṛtiṣu ca Hiraṇyagarbhe cetane ’pi mahān iti ṣabdo buddhy-  
abhimānitvenāi ’va; yathā prthivy-abhimāni-cetane prthivī-ṣabdā, tadvat.  
evam eva Rudrā-’diṣv ahaṃkāra-’di-ṣabdo ’pi bodhyaḥ. prakṛty-abhimāni-  
devatām ārabhya sarveṣām eva bhūtā-’bhimāni-paryantānām devānām sva-  
15 sva-buddhi-rūpāḥ ca pratiniyato-’pādhayo mahat-tattvasyāi ’vā ’ñṣā iti.

mahat-tattvasyā ’parān api dharmān āha :

**tat-kāryam dharmā-’di. 14.**

dharmā-jñāna-vāirāgyāi-’ṣvayāṇy api buddhy-upādānakāni, nā ’haṃ-  
kāra-’dy-upādānakāni; buddher eva niratiṣṭhaya-sattva-kāryatvād ity arthaḥ.

20 « nanv evam katham nara-paṇḍita-ādi-gatānām buddhy-añṣānām adharma-  
prābalyam upapadyatām? » tatrā ’ha :

**mahad uparāgād viparītam. 15.**

tad eva mahan mahat tattvam rajas-tamobhyām uparāgād viparītam  
kṣudram adharmā-jñāna-’vāirāgyā-’nāiṣvayā-dharmakam api bhavati ’ty  
25 arthaḥ. etena < sarva eva puruṣā īṣvarā > iti ṣṛuti-smṛti-pravādo ’py upa-  
pāditāḥ; sarvo-’pādhīnām svābhāvika-’ṣvayasya rajas-tamobhyām evā  
’varaṇād iti. « nanv evam dharmā-’dy-avasthānā-’rtham buddher api nitya-  
tvāt katham kāryate? » ’ti cen, na; prakṛty-añṣa-rūpe bījā-’vastha-mahat-  
tattve sattva-viṣeṣe karma-vāsanā-’dīnām avasthānāt tasyāi ’va jñāna-  
30 kāraṇā-’vasthāyām āṅkura-vad utpatty-aṅgikārāt. tathā cā ’kāṣa-vad eva  
nityā-’nityo-’bhaya-rūpā buddhiḥ. yathā ca kāraṇā-’vasthā-’kāṣe prakṛti-  
vyavahāra eva, nā ’kāṣa-vyavahāra, ākāṣa-liṅga-ṣabdā-’bhāvād, evam  
kāraṇā-’vastha-buddhāv api prakṛti-vyavahāra eva, buddhi-liṅgā-’dhyava-  
sāyā-’dy-abhāvād iti.

35 mahat-tattvam lakṣayitvā tat-kāryam ahaṃkāram lakṣayati :

**abhimāno ’haṃkāraḥ. 16.**

ahaṃ-karoti ’ty ahaṃkāraḥ kumbha-kāra-vad antaḥkāraṇa-dravyam.



sa ca dharma-dharmy-abhedād abhimāna ity ukto 'sādhāraṇa-vṛttitā-sūcanāya. buddhyā niçcita evā 'rthe 'hamkāra-mamakārāu jāyete. ato vṛttyoḥ kārya-kāraṇa-bhāvā-'nusāreṇa vṛttimator api kārya-kāraṇa-bhāva unnīyata iti prāg evo 'ktam. antaḥkaraṇam ekam eva bījā-'ñkura-mahāvṛkṣā-'di-vad avasthā-traya-mātra-bhedāt kārya-kāraṇa-bhāvam āpadyata 5  
iti ca prāg evo 'ktam. ata eva Vāyu-Mātsyayor

“mano mahān matir Brahmā pūr buddhiḥ khyātir īçvara”

iti mano-buddhyor eka-paryāyatvam uktam iti.

kramā-'gatam ahamkārasya kāryam āha :

**ekādaça-pañca-tanmātram tat-kāryam. 17.**

10

ekādaçe 'ndriyāṇi çabdā-'di-pañca-tanmātram cā 'hamkārasya kāryam ity arthaḥ. «mayā 'nene 'ndriyeṇe 'daṁ rūpā-'dikam bhoktavyam, idam eva sukha-sāadhanam» ity-ādy-abhimānād evā 'di-sargeṣv indriya-tad-viṣayo-  
'tpattyā 'hamkāra indriyā-'di-hetuḥ; loka bhogā-'bhimānināi 'va rāga-dvārā  
bhogo-'pakaraṇa-karaṇa-darçanāt; “rūpa-rāgād abhūc cakṣur” ity-ādinā 15  
Mokṣadharme Hiranyagarbhasya rāgād eva samaṣṭi-cakṣur-ādy-utpattis-  
maraṇāc ce 'ti bhāvaḥ. ataç ca bhūte-'ndriyayor madhye rāga-dharmakam  
mana evā 'dāv ahamkārad utpadyata iti viçeṣaḥ; tanmātrā-'dīnām rāga-  
kāryatvād iti.

atrā 'pi viçeṣam āha :

20

**sāttvikam ekādaçakam pravartate vāikṛtād ahamkārat. 18.**

ekādaçānām pūraṇam ekādaçakam manaḥ ṣoḍaça-'tma-gaṇa-madhye  
sāttvikam; atas tad-vāikṛtāt sāttvikā-'hamkāraj jāyata ity arthaḥ. ataç  
ca rājasā-'hamkārad daçe 'ndriyāṇi tāmasā-'hamkārac ca tanmātrāṇi 'ty  
avagantavyam ;

25

“vāikārikas tāijasāç ca tāmasāç ce 'ty aham tridhā.

aham-tattvād vikurvāṇān mano vāikārikād abhūt,

vāikārikāç ca ye devā, arthā-'bhivyāñjanaṁ yataḥ ;

tāijasād indriyāṇy eva jñāna-karma-mayāni ca ;

tāmaso bhūta-sūkṣmā-'dir, yataḥ kham, liṅgam ātmana”

30

ity-ādi-smṛtibhya eva nirṇayāt. ata eva Purāṇā-'dy-anusāreṇa Kārikāyām  
apy etad uktam :

“sāttvika ekādaçakaḥ pravartate vāikṛtād ahamkārat,

bhūtā-'des tanmātraḥ, sa tāmasas, tāijasād ubhayaṁ” iti.

tāijasas rājasāç ; ubhayaṁ jñāna-karme-'ndriye.

35

«nanu “devatā-laya-çrutir” ity āgāmi-sūtre karaṇānām devān vak-  
ṣyati; tat katham Kārikayā 'pi devānām sāttvikā-'hamkāra-kāryatvam no

'ktam » iti. ucyate: samaṣṭi-cakṣur-ādi-ṣarīraṇaḥ sūryā-'di-cetanā eva cak-  
 ṣur-ādi-devatāḥ ṣrūyante; ataḥ ca vyaṣṭi-karaṇānām samaṣṭi-karaṇāni devate  
 'ty eva paryavasyati. tathā ca vyaṣṭi-samaṣṭyor ekatā-'ṣayenā 'tra ṣāstre  
 devāḥ karaṇebhyo na pṛthāṇ nirdiṣyante. ataḥ samaṣṭi-'ndriyāṇi mano-  
 5 'pekṣayā 'lpa-sattvatvena rājasā-'haṁkāra-kāryatvenāi 'va nirdiṣṭāni.  
 smr̥tiṣu ca vyaṣṭi-'ndriyā-'pekṣayā 'dhika-sattvatvena sāttvikā-'haṁkāra-  
 kāryatayo 'ktāni 'ty avirodha ity avagantavyam. tad evam ahaṁkārasya  
 trāividhyān mahato 'pi tat-kāraṇasya trāividhyam mantavyam;

“sāttviko rājasāḥ cāi 'va tāmasāḥ ca tridhā mahān”

10 iti smaraṇāt. trāividhyam cā 'nāyor vyakti-bhedād anṣa-bhedād ve 'ty  
 anyad etat.

ekādaṣe 'ndriyāṇi darṣayati:

**karmendriya-buddhindriyāir āntaram ekādaṣakam. 19.**

karmendriyāṇi vāk-pāṇi-pāda-pāyū-'pasthāni pañca, jñānendriyāṇi ca  
 15 cakṣuḥ-śrotra-tvag-rasana-ghrāṇā-'khyāni pañca. etāir daṣabhiḥ sahā 'nta-  
 ram mana ekādaṣakam ekādaṣe-'ndriyam ity arthaḥ. indrasya saṁghāte-  
 'ṣvarasya karaṇam indriyam. tathā cā 'haṁkāra-kāryatve sati karaṇatvam  
 indriyatvam iti.

indriyāṇām bhāutikatva-matām nirākaroti:

20 **āhaṁkārikatva-ṣruter na bhāutikāni. 20.**

indriyāṇi 'ti ṣeṣaḥ. āhaṁkārikatve ca pramāṇa-bhūtā ṣrutih kāla-  
 25 luptā 'py ācārya-vākyān Manv-ādy-akhila-smṛtibhyaḥ cā 'numīyate. pra-  
 tyakṣā ṣrutir “aham bahu syām” ity-ādih. «nanv “annamayam hi,  
 sāumya, mana” ity-ādir bhāutikatve 'pi ṣrutir asti» 'ti cen, na; prakā-  
 25 ṣakatva-sāmyenā 'ntaḥkaraṇo-'pādānatvasyāi 'vo 'citatayā 'haṁkārikatva-  
 ṣruter eva mukhyatvāt; bhūtānām api Hiranyagarbha-saṁkalpa-janyatayā  
 'nnasya mano-janyatvāc ca. vyaṣṭi-mana-ādīnām bhūta-saṁśṛṣṭatayāi 'va  
 tiṣṭhatām bhūtebhyo 'bhivyakti-mātreṇa tu bhāutika-ṣrutir gāuṇī 'ti.

«nanu tathā 'py āhaṁkārikatva-nirṇayo na ghaṭate; “asya puruṣasyā  
 30 'gnih vāg apyeti, vātam prāṇaḥ, cakṣur ādityam” ity-ādi-ṣrutāu devatāsv  
 indriyāṇām laya-kathanena devato-'pādānakatvasyā 'py avagamāt; kāraṇa  
 eva hi kāryasya laya » ity āṇākyā 'ha:

**devatā-laya-ṣrutir nā 'rambhakasya. 21.**

devatāsu yā laya-ṣrutih, sā nā 'rambhakasya nā 'rambhaka-ṣayaiṇi  
 35 'ty arthaḥ; anārambhake 'pi bhū-tale jala-bindor laya-darṣanāt; anāram-  
 bhakeṣv api bhūteṣv ātmano laya-ṣravaṇāc ca. “vijñāna-ghana evāi



'tebhyo bhūtebhyaḥ samutthāya tāny evā 'nuvinaḥ' 'ty-ādi-ḥrutāv iti bhāvaḥ.

indriyā-'ntargatam mano nityam iti kecit. tat pariharati:

**tad-utpatti-ḥruter vināṣa-darṣanā ca. 22.**

teṣāṃ sarveṣāṃ eve 'ndriyāṇāṃ utpattir asti;

5

“etasmā jāyate prāṇo manaḥ sarve-'ndriyāṇi ce”

'ty-ādi-ḥruteḥ; vṛddhā-dy-avasthāsu cakṣur-ādīnāṃ iva manaso 'py apacayā-dinā vināṣa-nirṇayā ce 'ty arthaḥ. tathā co 'ktam:

“daṣaṇena nivartante manaḥ sarve-'ndriyāṇi ce” 'ti.

manaso nityatva-vacanāni ca prakṛty-ākhyā-bīja-parāṇi 'ti.

10

golaka-jātam eve 'ndriyam iti nāstika-matam apākaroti:

**atīndriyam indriyam, bhrāntānāṃ adhiṣṭhānam. 23.**

indriyam sarvam atīndriyam, na tu pratyakṣam; bhrāntānāṃ eva tv adhiṣṭhānam golakaṃ tādātmyene 'ndriyam ity arthaḥ. — adhiṣṭhānam ity eva pāṭhaḥ.

15

ekam eve 'ndriyam ṣakti-bhedād vilakṣaṇa-kārya-kārī 'ti matam apākaroti:

**ṣakti-bhede 'pi bheda-siddhāu nāi 'katvam. 24.**

ekasyāi 've 'ndriyasya ṣakti-bheda-svīkāre 'pī 'ndriya-bhedaḥ sidhyati; ṣaktināṃ apī 'ndriyatvāt. ato nāi 'katvam indriyasye 'ty arthaḥ.

20

«nanv ekasmād ahaṃkāraṇ nānāvidhe-'ndriyo-'tpatti-kalpanāyāṃ nyāya-virodhaḥ.» tatrā 'ha:

**na kalpanā-virodhaḥ pramāṇa-dṛṣṭasya. 25.**

sugamam.

ekasyāi 'va mukhye-'ndriyasya manaso 'nye daṣa ṣakti-bhedā ity āha: 25

**ubhayā-'tmakam manaḥ. 26.**

jñāna-karme-'ndriyā-'tmakam mana ity arthaḥ.

ubhayā-'tmakam ity asyā 'rtham svayaṃ vivṛṇoti:

**guṇa-pariṇāma-bhedān nānātvam, avasthā-vat. 27.**

yathāi 'ka eva naraḥ saṅga-vaṣān nānātvam bhajate, kāmī-saṅgāt 30 kāmuko, virakta-saṅgād virakto, 'nya-saṅgāc cū 'nya, evam mano 'pi cakṣur-ādi-saṅgāc cakṣur-ādy-ekībhāvena darṣanā-'di-vṛtti-viṣiṣṭatayā nānā bhavati. tatra hetur guṇe 'ty-ādi; guṇānāṃ sattvā-'dīnāṃ pariṇāma-bhedeṣu sām-arthāyād ity arthaḥ. etac cū “nyatra-manā abhūvaṃ, nā 'ḥrāuṣam” ity-

ādi-ṣruti-siddhāc cakṣur-ādīnām manaḥ-saṃyogaṃ vinā vyāpārā-ḥkṣamatvād anumīyate.

jñāna-karme-'ndriyayor viṣayam āha :

**rūpā-'di-rasa-malā-'nta ubhayoh. 28.**

5 anna-rasānām malaḥ purīṣā-'dih. tathā ca rūpa-rasa-gandha-sparṣa-  
ṣabdā vaktavyā-'dātavya-gantavyā-'nandayitavyo-'tsraṣṭavyāḥ co 'bhayor  
jñāna-karme-'ndriyayor daṣa viṣayā ity arthaḥ. ānandayitavyam co 'pa-  
sthasyo 'pasthā-'ntaram ; upasthasya hy upasthā-'ntaram viṣaya iti.

yasye 'ndrasya yeno 'pakāreṇāi 'tānī 'ndriyāṇī 'ty ucyante, tad ubha-  
10 yam āha :

**draṣṭṛtvā-'dir ātmanaḥ, karaṇatvam indriyāṇām. 29.**

draṣṭṛtvā-'di-pañcakaṃ vaktṛtvā-'di-pañcakaṃ saṃkalpayitṛtvam cā  
'tmanaḥ puruṣasya ; darṣaṇā-'di-vṛttāu karaṇatvam tv indriyāṇām ity  
arthaḥ. « nanu draṣṭṛtva-ṣrotṛtvā-'dikam kadā-cid anubhave paryavasānāt  
15 puruṣasyā 'vikāriṇo 'pi ghaṭatām ; vaktṛtvā-'dikam tu kriyā-mātram, tat  
katham kṛtasthasya ghaṭatām ? » iti cen, na ; ayas-kānta-vat sāmīdhyā-  
mātreṇa darṣaṇā-'di-vṛtti-kartṛtvasyāi 'vā 'tra draṣṭṛtvā-'di-ṣabdā-'rthatvāt.  
yathā hi mahā-rājaḥ svayam avyāpriyamāṇo 'pi sāinyena karaṇena yoddhā  
bhavaty, ājñā-mātreṇa prerakatvāt, tathā kṛtastho 'pi puruṣaḥ cakṣur-ādy-  
20 akhila-karaṇair draṣṭā vaktā saṃkalpayitā ce 'ty evam-ādir bhavati ; saṃ-  
yogā-'khyā-sāmīdhyā-mātreṇāi 'va teṣāṃ prerakatvād, ayas-kānta-maṇi-  
vād iti. kartṛtvam cā 'tra kāraṇa-cakra-prayoktṛtvam, karaṇatvam tu  
kriyā-hetu-vyāpāravattvam tat-sādhakatamatvam vā, kuṭhārā-'di-vat. yat  
tu ṣaṣṭreṣu puruṣe darṣaṇā-'di-kartṛtvam niṣidhyate, tad-anukūla-kṛtimat-  
25 tvam tat tat-kriyāvattvam vā. tathā co 'ktam :

“ata ātmani kartṛtvam akartṛtvam ca saṃsthitam :

niṛicchatvād akartā 'sau, kartā sāmīdhi-mātrata ” iti.

ata eva kāraṇa-cakra-prayoktṛtā-ṣakter ātma-svarūpatayā draṣṭṛtva-vaktṛ-  
tvā-'dikam ātmano nityam iti ṣrūyate “na draṣṭur dṛṣṭer viparilopo vidyate,  
30 na vaktur vakter viparilopo vidyate ” ity-ādine 'ti. « nanu pramāṇa-  
vibhāge pratyakṣā-'di-vṛttinām eva karaṇatvam uktam ; atra katham indri-  
yasyo 'cyata ? » iti cen, na ; atra darṣaṇā-'di-rūpāsu cakṣur-ādi-dvāraka-  
buddhi-vṛttiṣv eve 'ndriyāṇām karaṇatva-vacanāt ; tatra ca puruṣa-niṣṭhe  
bodhā-'khyā-phale vṛttinām karaṇatvasyo 'ktatvād iti.

35 idānīm antaḥkaraṇa-trayasyā 'sādhāraṇa-vṛttir āha :

**trayāṇām svālakṣaṇyam. 30.**

trayāṇām mahad-ahamkāra-manasām svālakṣaṇyam. svam-svam lak-



śaṇam asādhārāṇī vṛttir yeṣāṃ iti madhyama-pada-lopī vighrahaḥ; tasya bhāvas tattvam ity arthaḥ.

loke ca mahato lakṣaṇam adhyavasāyā-di-prakṛṣṭa-guṇavattvam; ahaṃkṛtasya cā 'tmany avidyamāna-guṇā-ropah; manasaḥ ce < 'dam astv > ity aṅgikaraṇam iti. tathā ca buddher vṛttir adhyavasāyo, 'bhimāno 5 'haṃkārasya, saṃkalpa-vikalpāu manasa ity āyātam. saṃkalpaḥ cikīrṣā, "saṃkalpaḥ karma mānasam" ity Anuśāsanāt; vikalpaḥ ca saṃśayo yogo- 'kta-bhrama-viṣeṣo vā, na tu viṣiṣṭa-jñānam, tasya buddhi-vṛttitvād iti.

trayāṇāṃ sādharāṇīm vṛttim apy āha:

**sāmānya-karaṇa-vṛttih prāṇā-dyā vāyavaḥ pañca. 31.**

10

prāṇā-di-rūpāḥ pañca vāyu-vat saṃcārād vāyavo ye prasiddhās, te sāmānyā sādharāṇī karaṇasyā 'ntaḥkaraṇa-trayasya vṛttih, pariṇāma-bhedā ity arthaḥ. tad etat Kārikayo 'ktam:

"svālakṣaṇyaṃ vṛttis trayasya, sāi 'ṣā bhavaty asāmānyā;  
sāmānya-karaṇa-vṛttih prāṇā-dyā vāyavaḥ pañce" 'ti.

15

atra kaṇcit « prāṇā-dyā vāyu-viṣeṣā eva, te cā 'ntaḥkaraṇa-vṛtityā jīvana-yoni-prayatna-rūpayā vyāpriyanta iti kṛtvā prāṇā-dyāḥ karaṇa-vṛt-  
tir ity abheda-nirdeṣa » ity āha. tan na; "na vāyu-kriye, prthag-upade-  
ṣād" iti Vedānta-sūtreṇa prāṇasya vāyutva-vāyu-pariṇāmatvayoḥ sphuṭam  
pratiṣedhād atrā 'pi tad-eka-vākyatāu-cityāt; mano-dharmasya kāmā-deḥ 20  
prāṇa-kṣobhakatayā sāmānādhikaraṇyeṇai 'vāu 'cityāc ca. vāyu-prāṇayoḥ  
prthag-upadeṣa-ṣrutayas tu:

"etasmāj jāyate prāṇo manaḥ sarve-ndriyāṇi ca  
khaṃ vāyur jyotir āpaḥ ca prthivī viṣvasya dhārīṇī"

'ty-ādyā iti. ata eva liṅga-ṣarīra-madhye prāṇānām agaṇane 'pi na nyū- 25  
natā; buddher eva kriyā-ṣaktyā sūtrātma-prāṇā-di-nāmakatvād iti.

antaḥkaraṇa-pariṇāme 'pi vāyu-tulya-saṃcāra-viṣeṣād vāyu-devatā-  
'dhiṣṭhitatvāc ca vāyu-vyavahāro-papattir iti.

vāiṣeṣikāṇāṃ ivā 'smākaṃ nā 'yaṃ niyamo, yad indriya-vṛttih krame-  
nāi 'va bhavati, nāi 'kade 'ty āha:

30

**kramaḥ 'kramaḥ ce 'ndriya-vṛttih. 32.**

sugamam. jāti-sāṃkaryasyā 'smākam adōṣatvāt sāmagrī-samava-  
dhāne saty anekāir apī 'ndriyāir ekadāi 'ka-vṛtity-utpādane bādhakaṃ nā  
'stī 'ti bhāvaḥ.

indriya-vṛttināṃ vibhāgaḥ ca Kārikayā vyākhyātaḥ:

35

"ṣabdā-diṣu pañcānām ālocana-mātram iṣyate vṛttih;  
vacanā-dāna-viharaṇo-'tsargā-nandāḥ ca pañcānām" iti.

ālōcanam ca pūrvā-'cāryāir vyākhyātam :

“asti hy ālōcanam jñānam prathamam nirvikalpakam ;  
param punas tathā vastu-dharmāir jāty-ādibhis tathe ” 'ti.

param uttara-kālīnam ca punar vastu-dharmāir dravya-rūpa-dharmāis tathā  
5 jāty-ādibhiḥ ca jñānam savikalpakam tathā 'locanā-'khyam bhavati 'ty  
arthaḥ. tathā ca nirvikalpaka-savikalpaka-rūpam dvidvidham apy āindri-  
yakam jñānam ālōcana-samjñam iti labdham. kaṣcit tu « nirvikalpakam  
jñānam evā 'locanam indriya-janyam ca bhavati, savikalpakam tu mano-  
mātra-janyam » iti ṣlokā-'rtham āha. tan na ; Yoga-bhāṣye Vyāsa-devāir  
10 viṣiṣṭa-jñānasyā 'py āindriyakatvasya vyavasthāpitatvāt ; indriyāir viṣiṣṭa-  
jñāne bādhakā-'bhāvāc ca. sama eva ca sūtrā-'rtham apy evam vyācāṣṭe :  
«bāhye-'ndriyam ārabhya buddhi-paryantasya vṛttir utsargataḥ krameṇa  
bhavati kadācit tu vyāghrā-'di-darṣana-kāle bhaya-viṣeṣād vidyul-late 'va  
sarva-karaṇeṣv ekadāi 'va vṛttir bhavati 'ty artha » iti. tad apy asat ;  
15 asmin sūtra indriya-vṛttinām eva kramikā-'kramikatva-vacanāt. na  
buddhy-ahamkāra-vṛttyoḥ prasaṅgo 'py asti. kim cāi 'kadā 'neke-'ndriya-  
vṛttāv eva vādi-vipratipattiyā tan-nirṇaya-paratvam eva sūtrasyo 'citam,  
mano-'ṇutva-pratiṣedhāya, na tu kāka-dantā-'nveṣaṇa-paratvam iti.

piṇḍikṛtya buddhi-vṛttih saṃsāra-nidānatā-pratipādanā-'rtham ādāu  
20 darṣayati :

**vṛttayaḥ pañcatayyaḥ kliṣṭā-'kliṣṭāḥ. 33.**

kliṣṭā akliṣṭā vā bhavantu vṛttayaḥ, pañcatayyaḥ pañca-prakārā eva,  
nā 'dhikā ity arthaḥ. kliṣṭā duḥkhadāḥ samsārika-vṛttayo, 'kliṣṭāc ca tad-  
viparītā yoga-kālīna-vṛttayaḥ. vṛttinām pañca-prakāratvam Pātañjala-  
25 sūtreṇo 'ktam : “pramāṇa-viparyaya-vikalpa-nidrā-smṛtaya ” iti. tatra  
pramāṇa-vṛttir atrā 'py uktā. viparyayas tv asmākam vivekā-'graha evā,  
'nyathā-khyāter nirasyatvāt. vikalpas tu viṣeṣa-darṣana-kāle 'pi « Rāhoḥ  
ṣiraḥ, puruṣasya cāitanyam » ity-ādi-jñānam. nidrā ca suṣupti-kālīnā  
buddhi-vṛttih. smṛtiḥ ca saṃskāra-janyam jñānam iti. etat sarvam  
30 Pātañjale sūtritam.

yā etā buddhi-vṛttaya uktā, etad-āupādhiky eva puruṣasyā 'nya-  
rūpatā, na svataḥ ; etan-nivṛttāu ca puruṣaḥ svarūpe 'vasthito bhavati 'ty  
anayā 'pi diṣṭa puruṣasya svarūpam paricāyayati :

**tan-nivṛttāv upaṇāto-'parāgaḥ svasthaḥ. 34.**

35 tāsām vṛttinām virāma-daṣṭyām cānta-tat-pratibimbakaḥ svastho bha-  
vati, kāivalya ivā 'nyadā 'pī 'ty arthaḥ. tathā ca Yoga-sūtra-trayam :  
“yogaḥ citta-vṛtti-nirodhaḥ,” “tadā draṣṭuḥ svarūpe 'vasthānam,” “vṛtti-  
sārūpyam itaratre ” 'ti. idam eva ca puruṣasya svasthatvam, yad upādhi-



vṛtteḥ pratibimbasya nivṛttir iti. etādṛṣṭī cā 'vasthā puruṣasya Vāsiṣṭhe  
dṛṣṭāntena pradarśitā, yathā:

“anāptā-'khila-çailā'-di-pratibimbe hi yādṛṣṭī  
syād darpaṇe darpaṇatā kevalā-'tma-svarūpiṇī,  
aham tvam jagad ity-ādāu praçānte dṛçya-sambhrame  
syāt tādṛṣṭī kevalatā sthite draṣṭary avīkṣaṇa ” iti.

5

etad eva dṛṣṭāntena vivṛṇoti:

**kusuma-vac ca maṇiḥ. 35.**

ca-kāro hetāu. kusumene 'va maṇir ity arthaḥ. yathā japā-kusume-  
na sphaṭika-maṇi raktō 'svastho bhavati tan-nivṛttāu ca rāga-çūnyaḥ svastho  
bhavati, tadvad iti. tad etad uktam Kāurme:

“yathā samlakṣyate raktaḥ kevalaḥ sphaṭiko janāḥ  
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa ” iti.

« nanu kasya prayatnena karaṇa-jātam pravartatām; puruṣasya kūṭa-  
sthatvād īçvarasya ca pratiśiddhatvād? » iti. tatrā 'ha:

15

**puruṣārtham karaṇo-'dbhavo 'py, adrṣṭo-'llāsāt. 36.**

pradhāna-pravṛtti-vat puruṣārtham karaṇo-'dbhavaḥ karaṇānām pra-  
vṛttir api puruṣasyā 'dṛṣṭā-'bhivyakter eva bhavati 'ty arthaḥ. adrṣṭam co  
'pādher eva.

parārtham svataḥ pravṛttāu dṛṣṭāntam āha:

20

**dhenu-vad vatsāya. 37.**

yathā vatsārtham dhenuḥ svayam eva kṣīram sravati, nā 'nyam yatnam  
apekṣate, tathāi 'va svāminaḥ puruṣasya kṛte svayam eva karaṇāni pravar-  
tanta ity arthaḥ. dṛçyate ca suṣuptāt svayam eva buddher utthānam iti.  
etad eva Kārikayā 'py uktam:

25

“svām-svām pratipadyante parasparā-'kūta-hetukām vṛttim;  
puruṣārtha eva hetur, na kenacit kāryate karaṇam ” iti.

« bāhyā-'bhyanterāir militvā kiyanti karaṇāni? » 'ty ākāṅkṣāyām āha:

**karaṇam trayodaça-vidham avāntara-bhedāt. 38.**

antaḥkaraṇa-trayaṁ daça bāhya-karaṇāni militvā trayodaça. teṣv api  
vyakti-bhedenā 'nantyam pratipādayitum < vidham > ity uktam. buddhir  
eva mukhyaṁ karaṇam ity āçayeno 'ktam: < avāntara-bhedād > iti; ekasyāi  
'va buddhy-ākhyā-karaṇasya karaṇānām anekatvād ity arthaḥ.

« nanu buddhir eva puruṣe 'rtha-samarpakatvān mukhyaṁ karaṇam,  
anyeṣāṁ ca karaṇatvaṁ gāṇam; tatra ko guṇa? » ity ākāṅkṣāyām āha: 35

**indriyeṣu sādhakatamatva-guṇa-yogāt, kuṭhāra-vat. 39.**

indriyeṣu puruṣārtha-sādhakatamatva-rūpaḥ karaṇasya buddher guṇaḥ paramparayā 'sti; atas trayodaṣa-vidhaṁ karaṇam upapadyata iti pūrva-sūtreṇā 'nvayaḥ. kuṭhāra-vad iti; yathā phalā-'yoga-vyavacchinatayā  
5 prahārasyaī 'va cchidāyām mukhya-karaṇatve 'pi prakṛṣṭa-sādhana-tva-guṇa-yogāt kuṭhārasya 'pi karaṇatvaṁ, tatthe 'ty arthaḥ.

antaḥkaraṇasyāī 'katvam abhipretyā 'haṁkārasya gāuṇa-karaṇatvam atra no 'ktam.

gāuṇa-mukhya-bhāve vyavasthāṁ viṣiṣyā 'ha:

**10 dvayor pradhānam mano, loka-vad bhr̥tya-vargeṣu. 40.**

dvayor bāhyā-'ntarayor madhye mano buddhir eva pradhānam, mukhyaṁ, sāksāt-karaṇam iti yāvat; puruṣe 'rtha-samarpakatvāt; yathā bhr̥tya-vargeṣu madhye kaṇceid eva loka rājñāḥ pradhāno bhavaty, anye ca tad-upasarjanī-bhūtā grāmā-'dhyakṣā-'dayas, tadvad ity arthaḥ.

**15** atra manaḥ-ṣabdo na tṛtīyā-'ntaḥkaraṇa-vācī; vakṣyamāṇasyā 'khila-saṁskārā-'dhāratvasya buddhy-atirikteṣv asambhavāt; sambhave vā buddhi-kalpana-vāiyarthyaḍ iti.

buddheḥ pradhānatve hetūn āha tribhiḥ sūtrāiḥ:

**avyabhicārāt. 41.**

**20** sarva-karaṇa-vyāpakatvāt phalā-'vyabhicārād ve 'ty arthaḥ.

**tathā 'ṣeṣa-saṁskārā-'dhāratvāt. 42.**

buddher evā 'khila-saṁskārā-'dhāratā, na tu cakṣur-āder ahaṁkāra-manasor vā; pūrva-dṛṣṭa-ṣrutā-'dy-arthānām andha-badhirā-'dibhiḥ smaraṇā-'nupapatteḥ; tattva-jñānenā 'haṁkāra-manasor laye 'pi smaraṇa-darṣanāc  
25 ca. ato 'ṣeṣa-saṁskārā-'dhāratayā 'pi buddher eva sarvebhyaḥ pradhāna-tvam ity arthaḥ.

**smṛtyā 'numānāc ca. 43.**

smṛtyā cintana-rūpayā vṛttyā prādhānyā-'numānāc ce 'ty arthaḥ. cintā-vṛttir hi dhyānā-'khyā sarva-vṛttibhyaḥ ṣreṣṭhā; tad-aṣrayatayā ca  
30 cittā-'para-nāmuṁ buddhir eva ṣreṣṭhā 'nya-vṛttika-karaṇebhya ity arthaḥ.

«nanu cintā-vṛtṭiḥ puruṣasyāī 'vā 'stu.» tatrā 'ha:

**sambhaven na svataḥ. 44.**

svataḥ puruṣasya smṛtir na sambhavet, kṛtasthatvād ity arthaḥ. itthaṁ vā vyākhyeyam: «nanv evam buddhir eva karaṇam astu; kṛtam  
35 avāntara-karaṇāir» ity āṇāṁkāyām āha: «sambhaven na svata» iti. cakṣur-ādi-dvāratāṁ vinā 'khila-vyāpāreṣu buddheḥ svataḥ karaṇatvaṁ na sambhavet; andhā-'der api rūpā-'di-darṣanā-'patter ity arthaḥ.



«nanv evam buddher eva prādhānyē katham manasa ubhayā-'tma-  
katvam prāg uktam?» tatrā 'ha:

**āpekṣiko guṇa-pradhāna-bhāvaḥ, kriyā-viṣeṣāt. 45.**

kriyā-viṣeṣam prati karaṇānām āpekṣiko guṇa-pradhāna-bhāvaḥ:  
cakṣur-ādi-vyāpāreṣu manaḥ pradhānam, mano-vyāpāre cā 'haṃkāro, 6  
'haṃkāra-vyāpāre ca buddhiḥ pradhānam.

«nanv asya puruṣasye 'yam buddhir eva karaṇam, na buddhy-antaram  
ity evam vyavasthā kiṃ-nimittike?» 'ty ākāṅkṣāyām āha:

**tat-karmā-'rjitatvāt tad-artham abhiceṣṭā, loka-vat. 46.**

tat-puruṣīya-karma-jatvāt karaṇasya tat-puruṣārtham abhiceṣṭā sarva- 10  
vyāpāro bhavati. loka-vat iti; yathā loke yena puruṣeṇa krayā-'di-  
karmaṇā 'rjito yaḥ kuṭhārā-'dis, tat-puruṣārtham eva tasya cchidā-'di-  
vyāpāra ity arthaḥ. ataḥ karaṇa-vyavasthe 'ti bhāvaḥ.

yady api kūṭasthatayā puruṣe karma nā 'sti, tathā 'pi bhoga-sādhana-  
tayā puruṣa-svāmikatvena rājño jayā-'di-vat eva puruṣasya karmo 'cyate. 15  
«nanu karmaṇa eva tat-puruṣīyatve kiṃ niyāmakam?» iti cet, tathā-  
vidham karmā-'ntaram eva. anāditvāt tu nā 'navasthā doṣāye 'ti. yat tu  
kaṇṇid avivekī vadati «buddhi-pratibimbīta-puruṣasya karme» 'ti, tan na;  
Yoga-bhāṣye 'smad-ukta-prakāśasyāi 'vo 'ktatvenā 'nya-prakāśasyā 'pramā  
ṇikatvāt; pratibimbasyā 'vastutvena karmā-'dy-asambhavāc ca; anyathā 20  
pratibimbasya karma-tad-bhogā-'dy-aṅgikāre bimbatvā-'bhimata-puruṣa-  
kalpanā-vāiyarthyasya pūrvam pratipāditatvād iti.

buddheḥ prādhānyam prakatī-kartum upasamharati:

**samāna-karma-yoge buddheḥ prādhānyam, loka-val — loka-vat. 47.**

25

yady api puruṣārthatvena samāna eva sarveṣāṃ karaṇānām vyāpāras,  
tathā 'pi buddher eva prādhānyam. loka-vat; loke hi rājā-'rthakatvā-  
'viṣeṣe 'pi grāmā-'dhyakṣā-'diṣu madhye mantriṇa eva prādhānyam, tadvad  
ity arthaḥ. ata eva buddhir eva mahān iti sarva-ṣāstreṣu gīyata iti. —  
vīpsā 'dhyāya-samāptāu. 30

līṅga-dehasya ghaṭakam yat saptadaśa-sāṃkhyakam,  
pradhāna-kāryam tat sūkṣmam atrā 'dhyāye 'nuvarṇitam.

iti ṣṛī-Vijñānā-'cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye pra-  
dhāna-kāryā-'dhyāyo dvitīyaḥ.

itaḥ param pradhānasya sthūla-kāryam mahā-bhūtāni ṣarīra-dvayaṃ  
ca vaktavyam; tataḥ ca vividha-yoni-gaty-ādayo jñāna-sādhana-nuṣṭhāna-  
hetv-apara-vairāgyā-rtham; tataḥ ca para-vairāgyāya jñāna-sādhanaṃ  
akḥilāni vaktavyāni 'ti tṛtīyā-rambhaḥ:

5 **aviṣeṣād viṣeṣā-rambhaḥ. 1.**

nā 'sti viṣeṣaḥ cānta-ghora-mūḍhatvā-di-rūpo yatre 'ty aviṣeṣo bhūta-  
sūkṣmam pañca-tanmātrā-khyam. tasmāc chāntā-di-rūpa-viṣeṣavattvena  
viṣeṣāṇāṃ sthūlānāṃ mahā-bhūtānāṃ ārambha ity arthaḥ. sukhā-dy-  
ātmakatā hi cāntā-di-rūpā sthūla-bhūteṣv eva tāratamyā-dibhir abhivyaj-  
10 yate, na sūkṣmeṣu; teṣāṃ cāntāi-karūpatayāi 'va yogiṣv abhivyakter iti.

tad evam pūrvā-dhyāyam ārabhya trayoṇīṣṭi-tattvānāṃ utpattim  
uktvā tasmāc ṣarīra-dvayo-tpattim āha:

**tasmāc ṣarīrasya. 2.**

tasmāt trayoṇīṣṭi-tattvāt sthūla-sūkṣma-ṣarīra-dvayasyā 'rambha ity  
15 arthaḥ.

samprati trayoṇīṣṭi-tattve saṃsārā-nyathā-nupapattim pramāṇa-  
yati:

**tad-bijāt saṃsṛtiḥ. 3.**

tasya ṣarīrasya bijāt trayoṇīṣṭi-tattva-rūpāt sūkṣmād dhetoḥ puru-  
20 ṣasya saṃsṛtir gatā-gate bhavataḥ; kūṭasthasya vibhūtyā svato gaty-ādy-  
asambhavad ity arthaḥ. trayoṇīṣṭi-tattve 'vasthito hi puruṣas tenāi 'vo  
'pādhinā pūrva-kṛta-karma-bhogā-rtham dehād dehaṃ saṃsarati;

“mānasam manasāi 'vā 'yam upabhuṅkte ṣubhā-ṣubham,  
vācā vācā kṛtāṃ karma, kāyenāi 'va tu kāyikam”

25 ity-ādi-smṛtibhiḥ pūrva-sargīya-karmo-pakaraṇāir evo 'tsargataḥ sargū-  
'ntareṣū 'pabhoga-siddheḥ. ata eva Brahma-sūtram upasaṃharati “sam-  
pariṣvakta” iti.

saṃsṛter avadhim apy āha:

**ā vivekāc ca pravartanam aviṣeṣāṇāṃ. 4.**

30 īṣvarā-nīṣvaratvā-di-viṣeṣa-rahitānāṃ sarveṣāṃ eva puṃsāṃ viveka-  
paryantam eva pravartanaṃ saṃsṛtir āvaçyakī, viveko-ttaraṃ ca na se  
'ty arthaḥ.

tatra hetum āha:

**upabhogād itarasya. 5.**

35 itarasyā 'vivekina eva svīya-karma-phala-bhogā-vaçyambhāvād ity  
arthaḥ.



deha-sattve 'pi saṁsṛti-kāle bhogo nā 'stī 'ty āha :

**samprati parimukto dvābhyām. 6.**

samprati saṁsṛti-kāle puruṣo dvābhyām cīto-ṣṇa-sukha-duḥkhā-di-dvandvāḥ parimukto bhavatī 'ty arthaḥ. tad etat Kārikayo 'ktam :

“saṁsarati nirupabhogam bhāvāir adhivāsitaṁ liṅgam” iti. 5

bhāvā dharmā-dharma-vāsanā-dayaḥ.

ataḥ paraṁ cārīra-dvayaṁ viśiṣya vaktum upakramate :

**mātā-pitr-jaṁ sthūlam prāyaça, itaran na tathā. 7.**

sthūlam mātā-pitr-jaṁ prāyaço bāhulyena; ayoni-jasyā 'pi sthūla-çarīrasya smaraṇāt. itarac ca sūkṣma-çarīraṁ na tathā, na mātā-pitr-jaṁ; 10 sargā-dy-utpannatvād ity arthaḥ. tad uktam Kārikayā :

“pūrvo-tpannam asaktaṁ niyatam mahad-ādi-sūkṣma-paryantam saṁsarati nirupabhogam bhāvāir adhivāsitaṁ liṅgam” iti.

niyataṁ nityaṁ, dvi-parārdha-sthāyi gāuṇa-nityaṁ; prati-çarīraṁ liṅgo-tpatti-kalpane gāuravāt. pralaye tu tan-nāçaḥ çruti-smṛti-prāmāṇyād 15 iṣyate.

gati-kāle bhogā-bhāva-vacanam utsargā-bhiprāyeṇa; kadācit tu vāya-vīya-çarīra-praveçato gamana-kāle 'pi bhogo bhavati; ato Yama-mārge duḥkha-bhoga-vākyāny upapadyanta iti.

«sthūla-sūkṣma-çarīrayor madhye kim-upādhikaḥ puruṣasya dvandva- 20 yogaḥ?» tad avadhārayati :

**pūrvo-tpattes tat-kāryatvam, bhogād ekasya, ne 'tarasya. 8.**

pūrvam sargā-dāv utpattir yasya liṅga-çarīrasya, tasyāi 'va tat-kārya-tvam sukha-duḥkha-kāryakatvam. kutaḥ? ekasya liṅga-dehasyāi 'va sukha-duḥkhā-khya-bhogāt; na tv itarasya sthūla-çarīrasya; mṛta-çarīre 25 sukha-duḥkhā-dy-abhāvasya sarva-sammatatvād ity arthaḥ.

uktasya sūkṣma-çarīrasya svarūpam āha :

**saptadaçāi-kaṁ liṅgam. 9.**

sūkṣma-çarīram apy ādhārā-dheya-bhāvena dvividham bhavati. tatra saptadaça militvā liṅga-çarīram; tac ca sargā-dāu sāmaṣṭi-rūpam ekam 30 eva bhavatī 'ty arthaḥ. ekādaçe 'ndriyāṇi pañca tanmātrāṇi buddhiḥ ce 'ti saptadaça; ahaṁkārasya buddhāv evā 'ntarbhāvaḥ.

caturtha-sūtre vakṣyamāṇa-pramāṇād etāny eva saptadaça liṅgam mantavyaṁ, na tu saptadaçam ekaṁ ce 'ty aṣṭādaçatayā vyākhyeyam; uttara-sūtreṇa vyakti-bhedasyo 'papādyatayā 'tra liṅgāi-katva ekaçabdasya 35 tātpariyā-vadhāraṇac ca;

“karmā-'tmā puruṣo yo 'sāu, bandha-mokṣāṇi sa yujyate,  
sa saptadaṣakenā 'pi rācinā yujyate ca sa”

iti Mokṣadharmā-'dāu liṅga-ṣarīrasya saptadaṣatva-siddheḥ ca. saptadaṣā  
'vayavā atra santī 'ti saptadaṣako rācīr ity arthaḥ. rācī-ṣabdena sthūla-  
6 deha-val liṅga-dehasyā 'vayavitvaṃ nirākṛtaṃ; avayavi-rūpeṇa dravyā-  
'ntara-kalpanāyāṃ gāuravāt. sthūla-dehasya cā 'vayavitvaṃ ekatā-'di-  
pratyakṣā-'nurodhena kalpyata iti.

atra ca liṅga-dehe buddhir eva pradhāne 'ty ācayena liṅga-dehasya  
bhogaḥ prāḡ uktaḥ. prāṇaḥ cā 'ntaḥkaraṇasyāi 'va vṛtti-bhedaḥ; ato  
10 liṅga-dehe prāṇa-pañcakasyā 'py antarbhāva iti. asya saptadaṣā-'vayava-  
kasya ṣarīratvaṃ svayaṃ vakṣyati: “liṅga-ṣarīra-nimittaka iti Sanan-  
danā-'cārya” iti sūtreṇa. ato bhogā-'yatanatvaṃ eva mukhyaṃ ṣarīra-  
lakṣaṇam. tad-ācayatayā tv anyatra ṣarīratvaṃ iti paṇḍit-vyakti-bhavi-  
ṣyati. “ceṣṭe-'ndriyā-'rthā-'ṣrayaḥ ṣarīram” iti tu Nyāye 'pi tasyāi 'va  
15 lakṣaṇam kṛtaṃ iti.

«nanu liṅgaṃ ced ekam, tarhi katham puruṣa-bhedena vilakṣaṇā  
bhogaḥ syuḥ?» tatrā 'ha:

**vyakti-bhedaḥ karma-viṣeṣāt. 10.**

yady api sargā-'dāu Hiranyagarbho-'pādhi-rūpam ekam eva liṅgaṃ,  
20 tathā 'pi tasya paṇḍit-vyakti-bhedo vyakti-rūpeṇa 'nīcato nānātvaṃ api  
bhavati; yathe 'dānīm ekasya pitṛ-liṅga-dehasya nānātvaṃ aṇḍato bhavati  
putra-kanyā-'di-liṅga-deha-rūpeṇa. tatra kāraṇam āha: karma-viṣeṣāt iti;  
jīva-'ntarāṇām bhoga-hetu-karmā-'der ity arthaḥ. atra viṣeṣa-vacanāt  
samaṣṭi-srṣṭir jīvaṇām sādharmaṇāṇi karmabhir bhavati 'ty āyātam. ayaṃ  
25 ca vyakti-bhedo Manv-ādiṣv apy uktaḥ; yathā Manū samaṣṭi-puruṣasya  
ṣaḍ-indriyo-'tpatty-anantaram:

“teṣāṃ tv avayavāṃ sūkṣmāṃ ṣaṇṇām apy amitāu-'jasām  
saṃniveṣyā 'tma-mātrāsu sarva-bhūtāni nirmama” iti.

ṣaṇṇām iti samasta-liṅga-ṣarīro-'palakṣaṇam. ātma-mātrāsu, cid-aṇḍeṣu  
30 saṃyojye 'ty arthaḥ. tathā ca tatrāi 'va vākya-'ntaram:

“tac-charīra-samutpannāṇi kāryāṇi tāṇi karaṇāṇi saha  
kṣetra-jñāṇi samajāyanta gātrebhyas tasya dhīmata” iti.

«nanv evam bhogā-'yatanatayā liṅgasyāi 'va ṣarīratve sthūle katham  
ṣarīra-vyavahāraḥ?» tatrā 'ha:

35 **tad-adhiṣṭhānā-'ṣraye dehe tad-vādāt tad-vādaḥ. 11.**

tasya liṅgasya yad adhiṣṭhānam ācrayo vakṣyamāṇa-bhūta-pañcakam,  
tasyā 'ṣraye ṣāṭkāuṣika-dehe tad-vādo deha-vādas, tad-vādāt tasyā 'dhi-



ṣṭhāna-ṣabdo-'ktasya deha-vādād ity arthaḥ. liṅga-sambandhād adhiṣṭhānasya dehatvam, adhiṣṭhānā-'ṣrayatvāc ca sthūlasya dehatvam iti paryavasito 'rthaḥ. adhiṣṭhāna-ṣarīraṁ ca sūkṣmam pañca-bhūtā-'tmakam vakṣyate. tathā ca ṣarīra-trayaṁ siddham. yat tu

“ātivāhika eko 'sti deho 'nyas tv ādhibhāutikaḥ

5

sarvāsām bhūta-jātīnām, brahmaṇas tv eka eva kim?”

ity-ādi-ṣāstreṣu ṣarīra-dvayam eva ṣrūyate, tal liṅga-ṣarīrā-'dhiṣṭhāna-ṣarīrayor anyo-'nya-niyatatvena sūkṣmatvena cāi 'katā-'bhiprāyād iti.

«nanu ṣāṭkāuṣikā-'tirikte liṅga-ṣarīrā-'dhiṣṭhāna-bhūte ṣarīrā-'ntare kim pramāṇam?» ity ākāṅkṣāyām āha:

10

**na svātantryāt tad ṛte chāyā-vac citra-vac ca. 12.**

tal liṅga-ṣarīraṁ tad ṛte 'dhiṣṭhānaṁ vinā svātantryān na tiṣṭhati, yathā chāyā nirādhārā na tiṣṭhati, yathā vā citram ity arthaḥ. tathā ca sthūla-dehaṁ tyaktvā lokā-'ntara-gamanāya liṅga-dehasyā 'dhāra-bhūtaṁ ṣarīrā-'ntaraṁ sidhyatī 'ti bhāvaḥ. tasya ca svarūpaṁ Kārikāyām uktam: 15

“sūkṣmā mātā-pitr-jāḥ saha prabhūtāis tridhā viṣeṣāḥ syuḥ;  
sūkṣmās teṣāṁ niyatā, mātā-pitr-jā nivartanta” iti.

atra tanmātra-kāryam mātā-pitr-ja-ṣarīrā-'pekṣayā sūkṣmaṁ yad bhūta-pañcakaṁ yāval-liṅga-sthāyi proktaṁ, tad eva liṅgā-'dhiṣṭhānaṁ ṣarīram iti labdham Kārikā-'ntareṇa:

20

“citram yathā 'ṣrayam ṛte, sthāṇv-ādibhyo vinā yathā chāyā,  
tadvad vinā viṣeṣāir na tiṣṭhati nirāṣrayaṁ liṅgam” iti.

viṣeṣāḥ sthūla-bhūtāḥ sūkṣmā-'khyāḥ, sthūlā-'vāntara-bhedāir iti yāvat. asyām Kārikāyām sūkṣmā-'khyānām sthūla-bhūtānām liṅga-ṣarīrād bheda-'vagamena

25

“pūrvo-'tpannam asaktaṁ niyatam mahad-ādi-sūkṣma-paryantam”

ity-ādi-pūrvo-'dāhṛta-Kārikāyām sūkṣma-bhūta-paryantasya liṅgatvaṁ nā 'rthaḥ; kim tu mahad-ādi-rūpaṁ yal liṅgaṁ, tat svā-'dhāra-sūkṣma-paryantaṁ saṁsarati, tena saha saṁsaratī 'ty arthaḥ. «nanv evaṁ liṅga-ghaṭaka-padārthāḥ kiyanta iti katham avadbhāryam?» iti cet,

30

“vāsānā bhūta-sūkṣmaṁ ca karma-vidye tathāi 'va ca  
daṣe-'ndriyam mano buddhir: etal liṅgaṁ vidur budhā”

iti Vāsiṣṭhā-'di-vākyebhyaḥ. atra liṅga-ṣarīra-pratipādanenāi 'va puryaṣṭakam api vyākhyeyam ity āṣayena buddhi-dharmāṇām api vāsānā-karma-vidyānām prthag upanyāsaḥ. bhūta-sūkṣmaṁ cā 'tra tanmātrā, daṣe 35  
'ndriyāṇi ca jñāna-karme-'ndriya-bhedena pura-dvayam ity āṣayaḥ. yat

tu māyā-vādinō liṅga-ṣarīrasya tanmātra-sthāne prāṇā-'di-pañcakam prakṣipanti purya-aṣṭakam cā 'nyathā kalpayanti, tad aprāmāṇikam iti.

«nanu mūrta-dravyatayā vāyv-āder iva liṅgasyā 'kāṣam evā 'saṅgenā 'dhāro 'stu; vyartham anyatra saṅga-kalpanam » iti. tatrā 'ha:

5 mūrtatve 'pi na, saṃghāta-yogāt, taraṇi-vat. 13.

mūrtatve 'pi na svātantryād asaṅgatayā 'vasthānam; prakāṣa-rūpa-tvena sūryasye 'va saṃghāta-saṅgā-'numānād ity arthaḥ. sūryā-'dīni sarvaṇi tejāṇi pāṇiḥ-ḍṛavya-saṅgenāi 'vā 'vasthitāni dṛṣyante; liṅgam ca sattva-prakāṣamayam; ato bhūta-saṅgatam iti.

10 liṅgasya parimāṇam avadhārayati:

aṇu-parimāṇam tat, kṛti-ṣruteḥ. 14.

tal liṅgam aṇu-parimāṇam paricchinnaṃ, na tv atyantam evā 'ṇu; sāvayavatvasyo 'ktatvāt. kutaḥ? kṛti-ṣruteḥ kriyā-ṣruteḥ;

“vijñānaṃ yajñam tanute karmāṇi tanute 'pi ce”

15 'ty-ādi-ṣruter vijñānā-'khyā-buddhi-pradhānatayā vijñānasya liṅgasyā 'khilā-karma-ṣravaṇād ity arthaḥ. vibhutve sati kriyā na sambhavati.

tad-gati-ṣruter iti pāṭhas tu samīcīnaḥ. liṅga-ṣarīrasya ca gati-ṣrutih: “tam utkrāmantam prāṇo 'nūtkrāmati, prāṇam anūtkrāmantam sarve prāṇā anūtkrāmanti; saviññāno bhavati, saviññānam evā 'nvavakrāmati”

20 'ti. saviññāno buddhi-sahita eva jāyate, saviññānam yathā syāt, tathā saṃsarati ce 'ty arthaḥ.

paricchinnavatve yukty-antaram āha:

tad-annamayatva-ṣruteḥ ca. 15.

tasya liṅgasyāi 'kadeṣato 'nnamayatva-ṣruter na vibhutvaṃ sambhavatī  
25 'ti; vibhutve sati nityatā-'patter ity arthaḥ. sā ca ṣrutir hi “annamayam hi, sāumya, mana, āpomayaḥ prāṇas, tejomayī vāg” ity-ādiḥ. yady api mana-ādīni na bhāutikāni, tathā 'py anna-saṃsrṣṭa-sajātīyā-'ñṣa-pūraṇād annamayatvā-'di-vyavahāro bodhyaḥ.

«acetanānām liṅgānām kim-arthaṃ saṃsrṣṭir, dehād dehā-'ntara-saṃ-  
30 cāra?» ity āṣaṅkāyām āha:

puruṣārthaṃ saṃsrṣṭir liṅgānām, sūpa-kāra-vad rājñāḥ. 16.

yathā rājñāḥ sūpa-kārāṇām pāka-ṣālāsu saṃcāro rājārthaṃ, tathā liṅga-ṣarīrāṇām saṃsrṣṭih puruṣārthaṃ ity arthaḥ.

liṅga-ṣarīram aṣeṣa-viṣeṣato vicāritam; idānīm sthūla-ṣarīram api  
35 tathā vicārayati:



pāñcabhāutiko dehaḥ. 17.

pañcānām bhūtānām militānām pariṇāmo deha ity arthaḥ.

matā-ntaram āha :

cāturbhāutikam ity eke. 18.

ākāśasyā 'nūrambhakatvam abhipretye 'dam.

5

āikabhāutikam ity apare. 19.

pārthivam eva çarīram, anyāni ca bhūtāny upaṣṭambhaka-mātrāṇi 'ti bhāvaḥ. athavāi 'kabhāutikam ekāika-bhāutikam ity arthaḥ. manuṣyā-di-çarīre pārthivā-ñçā-dhikyena pārthivatā, sūryā-di-lokeṣu ca teja-ādy-ādhyena tāijasāditā çarīrāṇām, suvarṇā-dīnām ive 'ti. imam eva pak- 10  
ṣam pañcamā-dhyāye 'pi siddhāntayīṣyati.

dehasya bhāutikatvena yat sidhyati, tad āha :

na sāmśiddhikam cāitanyam, pratyekā-drṣṭeḥ. 20.

bhūteṣu prthak-kṛteṣu cāitanyā-darçanād bhāutikasya dehasya na svābhāvikaṁ cāitanyam, kim tv āupādhikam ity arthaḥ.

15

bādhakā-ntaram āha :

prapañca-maraṇā-dy-abhāvaç ca. 21.

prapañcasya sarvasyāi 'va maraṇa-susūpty-ādy-abhāvaç ca dehasya svābhāvika-cāitanye sati syād ity arthaḥ. maraṇa-susūpty-ādikaṁ hi dehasyā 'cetanatā; sā ca svābhāvika-cāitanye sati no 'papadyate; svabhā- 20  
vasya yāvad-dravya-bhāvitvād iti.

“pratyekā-drṣṭer” iti yad uktam, tatrā 'çāṅkya pariharati :

mada-çakti-vac cet, pratyeka-paridrṣṭe sāmhatye tad-udbhavaḥ. 22.

«nanu yathā mādakatā-çaktiḥ pratyeka-dravyā-vṛttir api milita- 25  
dravye vartata, evam cāitanyam api syād » iti cen, na; pratyeka-paridrṣṭe sati sāmhatye tad-udbhavaḥ sambhavet; prakṛte tu pratyeka-paridrṣṭatvaṁ nā 'sti. ato drṣṭānte pratyekam çāstrā-dibhiḥ sūkṣmatayā mādakatve siddhe samhata-bhāva-kāle mādakatvā-virbhāva-mātram sidhyati. dārṣ-  
ṭāntike tu pratyeka-bhūteṣu sūkṣmatayā na kenā-pi pramāṇena cāitanyam 30  
siddham ity arthaḥ. «nanu samuccite cāitanya-darçanena pratyeka-bhūte sūkṣma-cāitanya-çaktir anumeye » 'ti cen, na; aneka-bhūteṣv aneka-cāi-  
tanya-çakti-kalpanāyām gāuraveṇa lāghavād ekasyāi 'va nitya-cit-svarū-  
pasya kalpanāu-cityāt. «nanu yathā 'vayave 'vartamānam api parimāṇa-  
jalā-haraṇā-di-kāryam ghaṭā-dāu drçyata, evam eva çarīre cāitanyam 35

syād? » iti. māi 'vam! bhūta-gata-viṣeṣa-guṇānām sajātīya-kāraṇa-guṇa-janyatayā kāraṇe cāitanyam vinā dehe cāitanyā-'sambhavād iti.

“puruṣārthan saṃsṛtir liṅgānām” ity uktam; tatra liṅgānām sthūla-deha-saṃcārā-'khyā-janmano yo-yaḥ puruṣārtho yena-yena vyāpāreṇa  
5 sidhyati, tad āha sūtrābhyām :

**jñānān muktiḥ. 23.**

liṅga-saṃsṛtito janma-dvārā viveka-sākṣātkārah; tasmān mukti-rūpaḥ puruṣārtho bhavati 'ty arthaḥ. jñānā-'dikaṃ ca pratyaya-sargatayā Kārikāyām paribhāṣitam :

10 “eṣa pratyaya-sargo viparyayā-'çakti-tuṣṭi-siddhy-ākhyā” iti.

viparyayā-'dayo vyākhyāsyante, 'tra ca sa eva buddhi-sargaḥ prajojana-yogena sūtrair ucyata iti viṣeṣaḥ.

**bandho viparyayāt. 24.**

viparyayāt sukha-duḥkhā-'tmako bandha-rūpaḥ puruṣārtho liṅga-  
15 saṃsṛtito bhavati 'ty arthaḥ.

jñāna-viparyayābhyām mukti-bandhāv uktāu; tatrā 'dāu jñānān muktīm vicārayati :

**niyata-kāraṇatvān na samuccaya-vikalpāu. 25.**

yady api

20 “vidyām cā 'vidyām ca yas tad vedo 'bhayaṃ sahe”

'ty-ādi çrūyate, tathā 'py aviveka-nivṛttāu loka-siddhatayā jñānasya niyata-kāraṇatvād avidyā-'khyā-karmaṇā saha jñānasya mokṣa-janane samuccayo vikalpo vā nā 'stī 'ty arthaḥ.

“tam eva viditvā 'ti mṛtyum eti, nā 'nyaḥ panthā vidyate 'yanāya.”

25 “na karmaṇā na prajāyā dhanena, tyāgenāi 'ke amṛtatvam ānaçur”

ity-ādi-çrutibhyo 'pi karmaṇo na sākṣān mokṣa-hetutvam.

samuccayā-'nuṣṭhāna-çrutis tv aṅgā-'ṅgi-bhāvā-'dibhir apy upapadyata  
iti.

samuccaya-vikalpayor abhāve dṛṣṭāntam āha :

30 **svapna-jāgarābhyām iva māyikā-'māyikābhyām no 'bhayor muktiḥ puruṣasya. 26.**

yathā māyikā-'māyikābhyām svapna-jāgara-padārthābhyām anyo-'nya-sahakāri-bhāvenāi 'kaḥ puruṣārtho na sambhavati, evam ubhayor māyikā-'māyikayor anuṣṭhitayoḥ karma-jñānayoḥ puruṣasya muktir api na yukte  
35 'ty arthaḥ. māyikatvam cā 'satyatvam, asthiratvam iti yāvat; tac ca



svāpne 'rthe 'sti. jāgrat-padārthas tu svāpnā-'pekṣayā satya eva; kūṭastha-puruṣā-'pekṣayāi 'vā 'sthīratvenā 'satyatvāt; ataḥ svapna-vilakṣaṇa-snānā-'di-kārya-karaḥ. evaṃ karmā 'py asthīratvāt prakṛti-kāryatvāc ca māyīkam; ātmā tu sthīratvād akāryatvāc cā 'māyikaḥ. atas tayoṛ anuṣṭhita-karma-jñānayoḥ samāna-phala-dāṭṭvām ayāuktikam iti vilakṣaṇam eva 6  
kāryam yuktam.

« nanv evam apy ātmo-'pāsanā-'khyā-jñānena saha tattva-jñānasya samuccaya-vikalpāu syātām; upāsyasyā 'māyikatvād? » iti. tatrā 'ha:

itarasyā 'pi nā 'tyantikam. 27.

itarasyā 'py upāsyasya nā 'tyantikam amāyikatvam; upāsyā-'tmany 10  
adhyasta-padārthānām api praveṇād ity arthaḥ.

upāsanasya māyikatvaṃ yasmīn aṅge, tad āha:

saṃkalpīte 'py evam. 28.

manaḥ-saṃkalpīte dhyeyā-'ṅga evam api māyikatvam apī 'ty arthaḥ.  
"sarvaṃ khalv idam brahme" 'ty-ādi-ṛuty-ukte hy upāsyē prapañcā- 15  
'ṅgasya māyikatvam eve 'ti.

« tarhy upāsanasya kim phalam? » ity ākāṅkṣāyām āha:

bhāvano-'pacayāc chuddhasya sarvaṃ, prakṛti-vat. 29.

bhāvanā-'khyo-'pāsanā-nīṣṭhāyā cūddhasya nīṣṭhāyā puruṣasya prakṛter iva sarvaṃ āṅgavyam bhavatī 'ty arthaḥ. prakṛtir yathā sṛṣṭi- 20  
sthīti-saṃhāraṃ karoti, evam upāsakasya buddhi-sattvam api prakṛti-preraṇena sṛṣṭy-ādi-kartṛ bhavatī 'ti.

jñānam eva mokṣa-sādhanaṃ iti sthāpitam; idānīm jñāna-sādhanaṃ  
āha:

rāgo-'pahatir dhyānam. 30.

25

jñāna-pratibandhako yo viśayo-parāgaḥ cittasya, tad-upaghāta-hetur  
dhyānam ity arthaḥ. upacāreṇa kārya-kāraṇayoṛ abheda-nirdeṣaḥ; rāga-  
kṣayasya dhyānatvā-'sambhāvāt. — atra dhyāna-ḥṇadēna dhāraṇā-dhyāna-  
samādhayo yogo-'ktās traya eva grāhyāḥ; Pātañjale yogā-'ṅgānām aṣṭānām  
eva viveka-sūksātkāra-hetutva-ḥṇavānād iti. eteṣāṃ cā 'vāntara-viḥṇas 30  
tatrāi 'va draṣṭavyāḥ; itarāṇi ca pañcā 'ṅgāni svayaṃ vakṣyati.

dhyāna-nīṣṭhāyāi 'va jñāno-'tpattir nā 'rambha-mātreṇe 'ty āḥayena  
dhyāna-nīṣṭhatter lakṣaṇam āha:

vṛtti-nirodhāt tat-siddhiḥ. 31.

dhyeyā-'tirikta-vṛtti-nirodha-rūpeṇa samprajñāta-yogena tat-siddhir 35  
dhyānasya nīṣṭhāyāi jñānā-'khyā-phalo-'padhāna-rūpā bhavatī 'ty arthaḥ.

atas tāvat-paryantam eva dhyānam kartavyam ity āçayaḥ. itara-vṛtti-nirodhe saty eva viṣayā-'ntara-saṃcārā-'khyā-pratibandhā-'pagamād dhyeya-sākṣātkāro bhavati 'ti kṛtvā yogo 'pi jñāne kāraṇam yogā-'nga-dhyānā-'divad ity api mantavyam;

- 6 “adhyātma-yogā-'dhigamena devam matvā dhīro harṣa-çokāu jahāti”  
'ty-ādi-çruti-smṛtyos tad-avagamād iti.

dhyānasyā 'pi sādhanāny āha:

**dhāraṇā-'sana-svakarmaṇā tat-siddhiḥ. 32.**

vakṣyamāṇena dhāraṇā-'di-trayeṇa dhyānam bhavati 'ty arthaḥ.

- 10 dhāraṇā-'di-trayaṃ kramāt sūtra-trayeṇa lakṣayati:

**nirodhaç chardi-vidhāraṇābhyām. 33.**

- prāṇasye 'ti prasiddhyā labhyate; “pracchardana-vidhāraṇābhyām vā prāṇasye” 'ti Yoga-sūtre bhāṣya-kāreṇa prāṇā-'yāmasya vyākhyātāt. chardiç ca vamaṇam, vidhāraṇa-tyāga iti yāvat; tena pūraṇa-recanayor  
15 lābhaḥ. vidhāraṇam ca kumbhakam. tathā ca prāṇasya pūraṇa-recaka-kumbhakair yo nirodho vaçī-karaṇam, sā dhāraṇe 'ty arthaḥ. āsana-karmaṇoḥ sva-çabdena paçcāl lakṣaṇīyatayā sūtre pariçesata eva dhāraṇāyā lakṣyatva-lābhād dhāraṇā-padaṃ no 'pāttam. cittasya dhāraṇā tu samādhi-vad dhyāna-çabdenāi 'va grhīte 'ty uktam.

- 20 krama-prāptam āsanam lakṣayati:

**sthira-sukham āsanam. 34.**

yat sthiram sat sukha-sāadhanam bhavati svastikā-'di, tad āsanam ity arthaḥ.

sva-karma lakṣayati:

- 25 **sva-karma svā-'çrama-vihita-karmā-'nuṣṭhānam. 35.**

- sugamam. tatra karma-çabdena yama-niyamayor grahaṇam; jite-'ndriyatva-rūpaḥ pratyāhāro 'pi sarvā-'çrama-sādhāraṇatayā karma-madhye praveçanīyaḥ. tathā ca Pātañjala-sūtre jñāna-sāadhanatayā proktāny aṣṭāu yogā-'ngāny atrā 'pi labdhāni; yathā tat sūtram: “yama-niyamā-'sana-  
30 prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgāni” 'ti. te-  
ṣām ca svarūpaṃ tatrūi 'va draṣṭavyam.

- mukhyā-'dhikāriṇo nā 'sti bahir-aṅgasya yamā-'di-pañcakasyā 'pekṣā; kevalād dhāraṇā-dhyānā-'di-traya-rūpāt saṃyamād eva jñānam yogaç ca bhavati 'ti Pātañjala-siddhāntaḥ. Jaḍabharatā-'diṣu ca tathā drçyate 'pi.  
35 atas tad-anusāreṇā 'cāryo 'py āha:



vāirāgyād abhyāsac ca. 36.

kevalā-'bhyāsād dhyāna-rūpād eva vāirāgya-sahitāj jñānaṃ tat-sādhana-yogaḥ ca bhavaty uttamā-'dhikāriṇām ity arthaḥ. tad uktam Gāruḍe 'pi :

“āsana-sthāna-vidhayo na yogasya prasādhakāḥ,  
vilamba-jananāḥ sarve vistarāḥ parikīrtitāḥ :  
Çiçupālāḥ siddhim āpa smaraṇā-'bhyāsa-gāuravād ” iti.

5

athavā vāirāgya-dhyānā-'bhyāsāv atra dhyānasyai 'va hetutayo 'ktāu, ca-kāraḥ ca dhāraṇā-samuccayāye 'ti.

tad evaṃ jñānaṃ mokṣo vyākhyātaḥ. ataḥ param “bandho viparyayād ” ity ukto bandha-kāraṇaṃ viparyayo vyākhyāsyate. tatrā 'dau 10 viparyayasya svarūpam āha :

viparyaya-bhedāḥ pañca. 37.

avidyā-'smitā-rāga-dveṣā-'bhiniveśāḥ pañca yogo-'ktā bandha-hetu-viparyayasyā 'vāntara-bhedā ity arthaḥ. tena çukty-ādi-jñāna-rūpāṇāṃ viparyayaṇām asaṃgrāhe 'pi na kṣatīḥ. tatrā 'vidyā 'nityā-'çuci-duḥkhā- 15 'nātmasu nitya-çuci-sukhā-'tma-khyātir iti yoge proktā. evaṃ asmitā 'py ātmā-'nātmanor ekatā-pratyayaḥ < çarīrā-'dy-atirikta ātmā nā 'stī > 'ty evaṃ-rūpaḥ. avidyā tu nāi 'vaṃrūpā; ātmanaḥ çarīrā-'çarīro-'bhaya-rūpatve 'pi çarīre 'ham-buddhy-upapatteḥ. rāga-dveṣāu tu prasiddhāv eva; abhiniveçaḥ ca maraṇā-'di-trāsa iti. rāga-'dīnām viparyaya-kāryatayā viparyaya- 20 tvam.

viparyayasya svarūpam uktvā tat-kāraṇasyā 'çakter api svarūpam āha :

açaktir aṣṭāviṇçatidhā tu. 38.

sugamam. etad api Kārikayā vyākhyātam :

“ekādaçe-'ndriya-vadhāḥ saha buddhi-vadhāir açaktir uddiṣṭā; 25  
saptadaça vadhā buddher viparyayāt tuṣṭi-siddhīnām ” iti.

“bādhīryaṃ kuṣṭhitā 'ndhatvaṃ jaḍatā 'jighratā tathā  
mūkatā kāuṇya-paṅgutve klāibyo-'dāvarta-mugdhatā ”

ity ekādaçe-'ndriyaṇām ekādaça 'çaktayaḥ. svataḥ ca buddheḥ saptadaça 'çaktayaḥ; yathā vakṣyamāṇānām nava-tuṣṭīnām vighātā nava, tathā 30 vakṣyamāṇānām aṣṭa-siddhīnām ca vighātā aṣṭāv iti militvā ce 'māḥ svataḥ parataḥ cā 'ṣṭāviṇçatir buddher açaktaya ity arthaḥ. tu-çabda eṣāṃ viçeṣa-prasiddhi-khyāpanā-'rthaḥ.

yayor vighātāu buddher açaktī, te tuṣṭi-siddhī sūtra-dvayenā 'ha :

tuṣṭir navadhā. 39.

35

svayam eva navadhātvaṃ vakṣyati.

siddhir aṣṭadhā. 40.

etad api svayaṃ vakṣyati.

uktānāṃ viparyayā-’çakti-tuṣṭi-siddhīnāṃ viçeṣa-jijñāsāyāṃ krameṇa sūtra-catuṣṭayam pravartate :

5 avāntara-bhedāḥ pūrva-vat. 41.

viparyayasyā ’vāntara-bhedā ye sāmānyataḥ pañco ’ktās, te pūrva-vat pūrvā-’cāryāir yatho ’ktās tathāi ’va viçiṣyā ’vadhāryāḥ; vistara-bhayān ne ’ho ’cyanta ity arthaḥ. te cā ’vidyā-’dayo mayā ’pi sāmānyata eva vyākhyātāḥ pañce ’ti; viçeṣatas tu dvāṣaṣṭi-bhedāḥ. tad uktam Kārikā-  
10 yām :

“bhedas tamaso ’ṣṭavidho, mohasya ca; daṇḍavidho mahā-mohaḥ, tāmistro ’ṣṭādaṇḍhā, tathā bhavaty andha-tāmistra” iti.

asyā ’yam arthaḥ: aṣṭasv avyakta-mahad-ahamkāra-pañca-tanmātreṣu prakṛtiṣv anātmasv ātma-buddhir avidyā tamo ’ṣṭadhā bhavati. kārya-  
15 kāraṇā-’bhedenā kevala-vikṛtiṣv ātma-buddher apy atrā ’ntarbhāvaḥ. evam avidyāyā viṣaya-bhedenā ’ṣṭavidhatvāt tat-samāna-viṣayakasyā ’smitā-’khyā-mohasyā ’ṣṭavidhatvam. divyā-’divya-bhedenā çabdā-’dīnām viṣa-  
yānām daṇḍatvāt tad-viṣayako rāgā-’khyo mahā-moho daṇḍavidhaḥ. avidyā-’smitayor aṣṭāu ye viṣayā, ye rāgasya daṇḍa viṣayās, tad-vighātakeṣv aṣṭā-  
20 daṇḍasv aṣṭādaṇḍhā tāmistrā-’khyo dveṣaḥ. evaṃ teṣāṃ aṣṭādaṇḍānām vināçā-’di-darçanād aṣṭādaṇḍhā ’ndha-tāmistrā-’khyo ’bhiniveço bhayam iti. eteṣāṃ ca tama-ādi-samjñā tad-dhetutvād iti.

evam itarasyāḥ. 42.

evam pūrva-vad eve ’tarasyā açakter apy avāntara-bhedā aṣṭāvinçatir  
25 viçeṣato ’vagantavyā ity arthaḥ. “açaktir aṣṭāvinçatidhe” ’ty etasminn eva sūtre ’ṣṭāvinçatidhātvaṃ mayā vyākhyātam.

ādhyātmikā-’di-bhedān navadhā tuṣṭiḥ. 43.

idaṃ sūtram Kārikayā vyākhyātam :

“ādhyātmikāç catasraḥ prakṛty-upādāna-kāla-bhāgyā-’khyāḥ  
30 bāhyā viṣayo-’paramāt pañca nava tuṣṭayo ’bhimatā” iti.

asyā ’yam arthaḥ: ātmānaṃ tuṣṭimataḥ saṃghātam adhiḥkṛtya vartanta ity ādhyātmikās tuṣṭayaç catasraḥ. tatra prakṛty-ākhyā tuṣṭir yathā: < sākṣātkāra-paryantaḥ pariṇāmaḥ sarvo ’pi prakṛter eva; tam ca prakṛtir eva karoti; aham tu kūṭasthaḥ pūrṇa > ity ātma-bhāvanāt paritoṣaḥ. iyaṃ  
35 tuṣṭir ambha ity ucyate. — tataç ca pravrajyo-’pādānena yā tuṣṭiḥ, so ’pādānā-’khyā salilam ity ucyate. — tataç ca pravrajyāyāṃ bahu-kālām



samādhy-anuṣṭhānena yā tuṣṭiḥ, sā kālā-'khyāu 'gha ity ucyate. — tataḥ ca prajñāna-parama-kāṣṭhā-rūpe dharma-megha-samādhāu sati yā tuṣṭiḥ, sā bhāgyā-'khyā vṛṣṭir ity ucyate. iti catasra ādhyātmikāḥ. — bāhyāḥ pañca tuṣṭayo bāhya-viśayeṣu pañcasu çabdā-'diṣv arjana-rakṣaṇa-kṣaya-bhoga-hiṃsā-'di-doṣa-nimittako-'paramāḥ jāyante. tāḥ ca tuṣṭayo yathā-kramam 5 pāram supāram pāra-pāram anuttamā-'mbha uttamā-'mbha iti paribhāṣitā iti.

kaçcit tv imāṃ Kārikām anyathā vyākhyātavān; tad yathā: < viveka-sākṣātkāro 'pi prakṛti-pariṇāma eve 'ty alam dhyānā-'bhyāsene > 'ty evaṃ-drṣṭyā yā dhyānā-'di-nivṛttāu tuṣṭiḥ, sā prakṛty-ākhyā. < pravrajyo-'pā- 10 dānenāi 'va mokṣo bhaviṣyati; kiṃ dhyānā-'dine? > 'ti yā tuṣṭiḥ, so 'pādānā-'khyā. < kṛta-saṃnyāsasyā 'pi kālenāi 'va mokṣo bhaviṣyati; alam udvegane > 'ti yā tuṣṭiḥ, sā kālā-'khyā. < bhāgyād eva mokṣo bhaviṣyati, na mokṣa-çāstro-'kta-sādhanāir > evaṃ-kutarke yā tuṣṭiḥ, sā bhāgyā-'khye 'ty-ādir artha iti. tan na; tad-vyākhyāta-tuṣṭīnām abhāvasya jñānā-'dy- 15 anukūlatvenā 'çakti-paribhāṣā-'nāucityād iti.

#### ūhā-'dibhiḥ siddhiḥ. 44.

ūhā-'di-bhedāiḥ siddhir aṣṭadhā bhavati 'ty arthaḥ. idam api sūtram Kārikayā vyākhyātam:

“ūhaḥ çabdo 'dhyayanaṃ duḥkha-vighātās trayaḥ suhṛt-prāptiḥ 20 dānaṃ ca siddhaya 'ṣṭāu; siddheḥ pūrvo 'nkuṣas trividha ” iti.

asyā 'yam arthaḥ: atrā 'dhyātmikā-'di-duḥkha-traya-pratīyogikatvāt trayo duḥkha-vighātā mukhya-siddhayaḥ; itarās tu tat-sādhanatvād gāuṇyaḥ siddhayaḥ. tatro 'ho yathā: upadeçā-'dikāṃ vināi 'va prāg-bhaviyā-'bhyāsa-vaçāt tattvasya svayam ūhanam iti. çabdas tu yathā: anyadīya-pāṭham 25 ākarṇya svayaṃ vā çāstram ākalayya yaj jñānaṃ jāyate, tad iti. adhyayanaṃ ca yathā: çīṣyā-'cārya-bhāvena çāstrā-'dhyayanāḥ jñānam iti. suhṛt-prāptir yathā: svayam upadeçā-'rthaṃ grhā-'gatāt parama-kāruṇikāḥ jñāna-lābha iti. dānaṃ ca yathā: dhanā-'di-dānena paritoṣitāḥ jñāna-lābha iti. eṣu ca pūrvas trividha ūha-çabdā-'dhyayana-rūpo mukhya-siddher añkuṣa 30 ākarṣakaḥ. suhṛt-prāpti-dānayoḥ ūhā-'di-trayā-'pekṣayā manda-sādhanatva-pratipādanāye 'dam uktam.

kaçcit tv «etāsāṃ aṣṭa-siddhīnām añkuṣo nivārakaḥ pūrvas trividho viparyayā-'çakti-tuṣṭi-rūpo bhavati, bandhakatvād » iti vyāçāṣṭe. tan na; tuṣṭy-abhāvasyā 'çaktitayā bādhiryā-'di-vat siddhi-virodhitā-lābhena tuṣṭy- 35 atuṣṭyor ubhayor siddhi-virodhitvā-'sambhavāt.

«nanū 'hā-'dibhir eva katham siddhir ucyate; mantra-tapaḥ-samādhy-ādibhir apy aṇimā-'dy-aṣṭa-siddheḥ sarva-çāstra-siddhatvād? » iti. tatrā 'ha:

ne 'tarād itara-hānena vinā. 45.

itarād ūhanā-'di-pañcaka-bhinnāt tapa-ādes tāttvikī na siddhiḥ. kutaḥ? itara-hānena vinā, yataḥ sā siddhir itarasya viparyayasya hānam vināi 'va bhavaty, ataḥ samsārā-'paripanthitvāt sā siddhy-ābhāsa eva, na tu tāttvikī  
5 siddhir ity arthaḥ. tathā co 'ktaṁ Yoga-sūtreṇa: "te samādhāv upasargā, vyutthāne siddhaya" iti.

tad evaṁ "jñānān muktir" ity ārabhya vistarato buddhi-guṇa-rūpaḥ pratyaya-sargaḥ sa-kārya-bandho mokṣa-rūpa-puruṣārthena saho 'ktaḥ. etāu ca buddhi-tad-guṇa-rūpau sargāu pravāha-rūpeṇā 'nyo-'nyam hetu,  
10 bījā-'ñkura-vat. tathā ca Kārikā:

"na vinā bhāvāir liṅgam, na vinā liṅgena bhāva-nirvṛttiḥ;  
liṅgā-'khyo bhāvā-'khyas tasmād dvividhaḥ pravartate sarga" iti.

bhāvo vāsanā-rūpā buddher jñānā-'di-guṇāḥ; liṅgam mahat-tattvam buddhir iti. samaṣṭi-sargaḥ pratyaya-sargaḥ ca samāptaḥ; sāmpratam "vyakti-  
15 bhedaḥ karma-viṣeṣād" iti samkṣepād uktā vyaṣṭi-srṣṭir vistarataḥ prati-pādyate:

dāivā-'di-prabhedā. 46.

dāivā-'dih prabhedo 'vāntara-bhedo yasyāḥ, sā tathā srṣṭir iti ṣeṣaḥ. tad etat Kārikayā vyākhyātam:

20 "aṣṭa-vikalpo dāivas, tāiryagyonaḥ ca pañcadhā bhavati,  
mānuṣyaḥ cāi 'kavidhaḥ; samāsato bhāutikaḥ sarga" iti.

brāhma-prājāpatyāi-'ndra-pāitra-gāndharva-yākṣa-rākṣasa-pāiṇdya ity aṣṭa-vidho dāivaḥ sargaḥ; paṇu-mṛga-pakṣi-sarīṣṭha-sthāvarā ity tāiryagyonaḥ pañcavidhaḥ; mānuṣya-sargaḥ cāi 'ka-prakāra ity bhāutiko bhūtānām  
25 vyaṣṭi-prāṇinām Virājaḥ sakāṣāt sarga ity arthaḥ.

avāntara-srṣṭer apy uktāyāḥ puruṣārthatvam āha;

ā-Brahma-stamba-paryantaṁ tat-kṛte srṣṭir ā vivekā. 47.

Catur-mukham ārabhya sthāvarā-'ntā vyaṣṭi-srṣṭir api Virāṭ-srṣṭi-vad eva puruṣārthā bhavati, tat-tat-puruṣāṇām viveka-khyāti-paryantam ity  
30 arthaḥ.

vyaṣṭi-srṣṭāv api vibhāgam āha sūtra-trayeṇa:

ūrdhvaṁ sattva-viçālā. 48.

ūrdhvaṁ bhūr-lokāḍ upari srṣṭiḥ sattvā-'dhikā bhavati 'ty arthaḥ.

tamo-viçālā mūlataḥ. 49.

35 mūlato bhūr-lokāḍ adha ity arthaḥ.



madhye rajo-viçālā. 50.

madhye bhūr-loka ity arthaḥ.

«nanv ekasyā eva prakṛteḥ kena nimittena sattvā-'di-viçālatayā vicitrāḥ sṛṣṭaya?» ity ākāṅkṣāyām āha:

karma-vāicitryāt pradhāna-ceṣṭā, garbha-dāsa-vat. 51.

5

vicitra-karma-nimittād eva yathoktā pradhānasya ceṣṭā kārya-vāicitrya-rūpā bhavati. vāicitrye dṛṣṭānto garbha-dāsa-vad iti; yathā garbhā-'vasthām ārabhya yo dāsas, tasya bhṛtya-vāsanā-pāṭavena nānā-prakārā ceṣṭā paricaryā svāmy-arthe bhavati, tadvad ity arthaḥ.

«nanu ced ūrdhvaṁ sattva-viçālā sṛṣṭir asti, tarhi tata eva kṛtā-10  
'rthatvāt puruṣasya kim mokṣeṇa?» 'ti. tatrā 'ha:

āvṛttis tatrā 'py, uttaro-'ttara-yoni-yogād dheyah. 52.

tatrā 'py ūrdhva-gatāv api satyām āvṛttir asti; ata uttaro-'ttara-yoni-yogād adho-'dho yoni-jaṇmanah so 'pi loko heya ity arthaḥ.

kim ca:

15

samānam jarā-maraṇā-'di-jaṁ duḥkham. 53.

ūrdhvā-'dho-gatānām Brahmā-'di-sthāvarā-'ntānām sarveṣām eva jarā-maraṇā-'di-jaṁ duḥkham sādharmaṇam; ato 'pi heya ity arthaḥ.

kim bahunā? kāraṇa layād api na kṛta-kṛtyate 'ty āha:

na kāraṇa-layāt kṛta-kṛtyatā, magna-vad utthānāt. 54.

20

viveka-jñānā-'bhāve yadā mahad-ādiṣu vāirāgyam prakṛty-upāsanayā bhavati, tadā prakṛtāu layo bhavati; "vāirāgyāt prakṛti-laya" iti vacanāt. tasmāt kāraṇa-layād api na kṛta-kṛtyatā 'sti; magna-vad utthānāt. yathā jale magnaḥ puruṣaḥ punar uttiṣṭhati, evam eva prakṛti-līnāḥ puruṣā iṣvara-bhāvena punar āvir-bhavanti; saṁskārā-'der akṣayeṇa punā-rāgā-25  
'bhivyakter viveka-khyātiṁ vinā doṣa-dāhā-'nupapatter ity arthaḥ.

«nanu kāraṇam kenāpi na kāryate; ataḥ sā svatantrā katham svo-'pāsakasya duḥkha-nidānam utthānam punaḥ karoti?» tatrā 'ha:

akāryatve 'pi tad-yogaḥ pāravaçyāt. 55.

prakṛter akāryatve 'py apreryatve 'py anye-'cchā-'nadhīnatve 'pi tad-30  
yogaḥ punar-utthānāu-'cityaṁ tal-līnasya. kutaḥ? pāravaçyāt, puruṣārtha-tantratvāt. viveka-khyāti-rūpa-puruṣārtha-vaçena prakṛtyā punar utthāpyate sva-līna ity arthaḥ. puruṣārthā-'dayaḥ ca prakṛter na prerakūḥ, kim tu pravṛtti-svabhāvāyāḥ pravṛttāu nimittānī 'ti na svātantrya-kṣatīḥ.

tathā ca Yoga-sūtram: “nimittam aprayojakam prakṛtīnām, varaṇa-bhedas tu tataḥ, kṣetrika-vad” iti. varaṇa-bhedaḥ pratibandha-nivṛtīḥ.

prakṛti-layāt puruṣasyo 'tthāne pramāṇam apy āha:

**sa hi sarva-vit sarva-kartā. 56.**

6 sa hi pūrva-sarge kāraṇa-līnaḥ sargā-'ntare sarva-vit sarva-karte 'çvara ādi-puruṣo bhavati; prakṛti-laye tasyāi 'va prakṛti-pada-prāpty-āucityāt;

“tad eva saktāḥ saha karmanāi 'ti līṅgam, mano yatra niṣaktam asye”

'ty-ādi-çruter ity arthaḥ.

« nanv evam içvara-pratiṣedhā-'nupapattiḥ. » tatrā 'ha:

**10 idṛçe-'çvara-siddhiḥ siddhā. 57.**

prakṛti-līnasya janye-'çvarasya siddhir “yaḥ sarva-jñāḥ sarva-vid, yasya jñāna-mayaṁ tapa” ity-ādi-çrutibhyaḥ sarva-sammatai 'va; nitye-'çvarasyāi 'va vivādā-'spadatvād ity arthaḥ.

athavā “sa hī” 'ty-ādi sūtra-dvayam evaṁ vyākhyeyam: pāraçyam  
15 api pratipādayati “sa hī” 'ti sūtreṇa. sa hi paraḥ puruṣa-sāmānyam sarva-jñāna-çaktimat sarva-kartṛtā-çaktimac ca; ayas-kānta-vat saṁnidhi-mātreṇa prerakatvād ity arthaḥ. tathā cā 'samāptā-'rtha-puruṣa-sāṁnidhyāt tad-artham anye-'cchā-'nadhīnāyā api prakṛteḥ pravṛttir āvaçyakī 'ti. — « nanv evam içvara-pratiṣedha-virodhaḥ. » tatrā 'ha: “idṛçe-'çvara-siddhiḥ sid-  
20 dhā.” saṁnidhya-mātreṇa 'çvarasya siddhis tu çruti-smṛtiṣu sarva-sammate 'ty arthaḥ.

“aṅguṣṭha-mātraḥ puruṣo madhya ātmani tiṣṭhati;

içāno bhūta-bhavyasya na tato vijugupsate.”

“srjate ca guṇān sarvān; kṣetra-jñas tv anupaçyati

25 guṇān avikriyaḥ sarvān udāsīna-vad içvara”

ity-ādi-çruti-smṛtayaç cāi 'tādṛçe-'çvare pramāṇam iti.

dvitīyā-'dhyāyā-'dim ārabhyāi 'tāvat-paryantaṁ sūtra-vyūhāiḥ pradhāna-sṛṣṭiḥ samāpitā. itaḥ param mokṣo-'papatty-artham pradhāna-sṛṣṭer jñāni-puruṣam praty atyanta-nivṛttir atyanta-layā-'khyā vaktavyā. tad-  
30 upapatty-artham ādāu pradhāna-sṛṣṭeḥ prayojanaṁ dvitīyā-'dhyāyasyā 'disūtre diṇ-mātreṇo 'ktaṁ vistarataḥ pratipādayati:

**pradhāna-sṛṣṭiḥ parārtham svato 'py, abhokṛtvād, uṣṭra-kuṇkuma-vahana-vat. 58.**

pradhānasya svata eva sṛṣṭir yady api, tathā 'pi parārtham, anyasya  
35 bhogā-'pavargā-'rtham; yatho 'ṣṭrasya kuṇkuma-vahanaṁ svāmy-artham. kutaḥ? abhokṛtvād, acetanatvena bhogā-'pavargā-'sambhavād ity arthaḥ.



« nanu “vimukta-mokṣā-rtham svārtham ve” ’ty anena svārthā ’pi sṛṣṭir ukte » ’ti cet, satyam; tathā ’pi puruṣārthatām vinā svārthatā ’pi na sidhyati. svārtho hi pradhānasya kṛta-bhogā-pavargāt puruṣād ātma-vimokṣaṇam iti. « nanu bhṛtya-tulyā cet prakṛtis, tarhi katham svāmīno duḥkhā-rtham api pravartata? » iti cen, na; sukhā-rtha-pravṛttyāi ’va 5 nāntarīyaka-duḥkha-sambhavād, duṣṭa-bhṛtya-tulyatvād ve ’ti.

« nanu pradhānasyā ’cetanasya svataḥ sraṣṭṛtvam eva no ’papadyate; rathā-deḥ para-prayatnenāi ’va pravṛtti-darṣanād? » iti. tatrā ’ha:

**acetanatve ’pi kṣīra-vac ceṣṭitam pradhānasya. 59.**

yathā kṣīram puruṣa-prayatna-nāirapekṣyeṇa svayam eva dadhi-rūpeṇa 10 pariṇamate, evam acetanatve ’pi para-prayatnam vinā ’pi mahad-ādi-rūpa-pariṇāmaḥ pradhānasya bhavati ’ty arthaḥ. “dhenu-vad vatsāye” ’ty anena sūtrenā ’sya na pāunaruktyam; tatra karaṇa-pravṛtter eva vicārita-tvāt; dhenūnām cetanatvāc ce ’ti.

drṣṭāntā-’ntara-pradarṣana-pūrvakam uktā-rtha-hetum āha:

15

**karma-vad drṣṭer vā kālā-deḥ. 60.**

kālā-deḥ karma-vad vā svataḥ pradhānasya ceṣṭitam sidhyati, drṣṭa-tvāt. yathāi ’ko gacchaty ṛtur, itaraḥ ca pravartata ity-ādi-rūpam kālā-di-karma svata eva bhavati, evam pradhānasyā ’pi ceṣṭā syāt; kalpanāyā 20 drṣṭā-nusāritvād ity arthaḥ.

« nanu tathā ’pi « mame ’dam bhogā-di-sādhnam » iti pratisaṃdhānā-’bhāvān mūdhāyāḥ prakṛteḥ kadācit pravṛttir api na syād, viparītā ca pravṛtṭiḥ syāt? » tatrā ’ha:

**svabhāvāc ceṣṭitam, anabhisāṃdhānād, bhṛtya-vat. 61.**

yathā prakṛṣṭa-bhṛtyasya svabhāvāt saṃskārād eva pratiniyatā ’vaḥ 25 yakī ca svāmi-sevā pravartate, na tu sva-bhogā-bhiprāyeṇa, tathāi ’va prakṛteḥ ceṣṭitam saṃskārād eve ’ty arthaḥ.

**karmā-’krṣṭer vā ’nāditāḥ. 62.**

vā-ḥabdo ’tra samuccaye. yataḥ karmā ’nādy, ataḥ karmabhir ākar- 30 ṣaṇād api pradhānasyā ’vaçyakī vyavasthitā ca pravṛttir ity arthaḥ.

tad evam pradhānasya parārtham svataḥ sraṣṭṛtve siddhe para-pra-vojana-samāptāu svata eva pradhāna-nivṛttyā mokṣaḥ sidhyati ’ty āha praghaṭṭakena:

**vivikta-bodhāt sṛṣṭi-nivṛtṭiḥ pradhānasya, sūda-vat pāke. 63.**

vivikta-puruṣa-jñānāt para-vāirāgyeṇa puruṣārtha-samāptāu pradhā- 35

nasya sṛṣṭir nivartate; yathā pāke niṣpanne pācakasya vyāpāro nivartata ity arthaḥ. iyam evā 'tyantika-pralaya ity ucyate. tathā ca ṣṛuṭiḥ:

“tasyā 'bhidhyānād yojanāt tattva-bhāvād  
bhūyaḥ cā 'nte viḡva-māyā-nivṛttir” iti.

- 5 «nanv evam eka-puruṣasyo 'pādhāu viveka-jñāno-'tpattyā prakṛteḥ sṛṣṭi-nivṛttāu sarva-mukti-prasaṅga» iti. tatrā 'ha:

**itara itara-vat tad-doṣāt. 64.**

- itaras tu vivikta-bodha-rahita itara-vad baddha-vad eva prakṛtyā tiṣṭhati. kutaḥ? tad-doṣāt; tasya pradhānasyāi 'va tat-puruṣā-'rthā-'samā-  
10 panā-'khyā-doṣād ity arthaḥ. tad uktaṃ Yoga-sūtre: “kṛtā-'rtham prati naṣṭam apy anaṣṭam tad anya-sādhāraṇatvād” iti. tathā ca pūrva-sūtre yā pradhāna-nivṛttir uktā, sā vivikta-boddhṛ-puruṣam praty eve 'ti bhāvaḥ. viḡva-māyā-ṣṛuṭir api jñāninam praty eva mantavyā; “ajām” iti ṣṛutyāi 'kavākyatvād iti.

- 15 sṛṣṭi-nivṛtteḥ phalam āha:

**dvayor ekatarasya vāu 'dāsīnyam apavargaḥ. 65.**

dvayoḥ pradhāna-puruṣayor evāu 'dāsīnyam, ekākitā, paraspara-viyoga iti yāvat; so 'pavargaḥ kāivalyam. athavā puruṣasyāi 'va kāivalyam; <aham muktaḥ syām> ity eva puruṣārthatā-darṣanād ity arthaḥ.

- 20 eka-puruṣān nivṛttā 'pi prakṛtiḥ puruṣā-'ntaram prati pravartata ity atra dṛṣṭāntaṃ darṣayati:

**anya-sṛṣṭy-uparāge 'pi, na virato 'prabuddha-rajju-tattvasye 'vo 'ragaḥ. 66.**

- yathā jñāninam prati nivṛtto 'py ahir aprabuddha-rajju-tattvasya  
25 bhayā-'di-sṛṣṭy-uparāgān na virato bhavati, tathāi 'va jñāni-puruṣam prati nivṛttā 'pi prakṛtir anyasyā 'jñasya buddhy-ādi-sṛṣṭy-uparāgān na viratā bhavati 'ty arthaḥ. virajyata iti pāṭhe 'pi virāgaḥ parāṇi-mukhatā.

- uraga-tulyatvaṃ ca pradhānasya; rajju-tulye puruṣe samāropaṇād iti. evaṃ-vidhaṃ rajju-sarpā-'di-dṛṣṭāntānāṃ ācāyam abuddhvāi 'vā 'bu-  
30 dhāḥ kecid vedānti-bruvāḥ prakṛter atyanta-tuechatvam mano-mātratvaṃ vā tulayanti. etena prakṛti-satyatā-vādi-sāṃkhryo-'kta-dṛṣṭāntena ṣṛuti-smṛty-arthā bodhanīyāḥ.

na kevalaṃ dṛṣṭāntavattvenā 'yam arthaḥ sidhyati, kim tu:

**karma-nimitta-yogāc ca. 67.**

- 35 sṛṣṭāu nimittaṃ yat karma, tasya sambandhād apy anya-puruṣārtham sṛjati 'ty arthaḥ.



«nanu sarveṣāṃ puruṣāṇāṃ aprārthakatayā nāirapekṣyā-’viṣeṣe ’pi kaṃcit praty eva pradhānam pravartate, kaṃcit prati ca nivartata ity atra kiṃ niyāmakam? na ca karma niyāmakam; kasya puruṣasya kiṃ karme ’ty atrā ’pi niyāmakā-’bhāvād » iti. tatrā ’ha :

**nāirapekṣye ’pi prakṛty-upakāre ’viveko nimittam. 68.**

5

puruṣāṇāṃ nāirapekṣye ’py < ayam me svāmy, ayam evā ’ham > ity avivekād eva prakṛtiḥ sṛṣṭy-ādibhiḥ puruṣān upakarotī ’ty arthaḥ. tathā ca yasmāi puruṣāyā ’tmānam avivicya darṣayitum vāsanā vartate, tam praty eva pradhānam pravartata ity eva niyāmakam iti bhāvaḥ.

« pravṛtti-svabhāvatvāt katham viveke ’pi nivṛttir upapadyatām? » 10  
tatrā ’ha :

**nartakī-vat pravṛttasyā ’pi nivṛttiḥ cāritārthyāt. 69.**

puruṣārtham eva pradhānasya pravṛtti-svabhāvo, na tu sāmānyena. ataḥ pravṛttasyā ’pi pradhānasya puruṣārtha-samāpti-rūpe caritā-’rthatve sati nivṛttir yuktā; yathā pariṣadbhyo nṛtya-darṣanā-’rtham pravṛttāyā 15  
nartakyās tat-siddhāu nivṛttir ity arthaḥ.

nivṛttāu hetv-antaram āha :

**doṣa-bodhe ’pi no ’pasarpaṇam pradhānasya, kula-vadhū-vat. 70.**

puruṣeṇa prakṛteḥ pariṇāmitva-duḥkhātmakatvā-’di-doṣa-darṣanād api 20  
lajjitāyāḥ prakṛteḥ punar na puruṣam praty upasarpaṇam; kula-vadhū-  
vat; yathā < svāminā me doṣo dṛṣṭa > ity avadhāraṇena lajjitā kula-vadhūr  
na svāminam upasarpātī, tadvad ity arthaḥ. tad uktaṃ Nārādīye :

“savikārā ’pi māuḍhyena ciram bhuktā guṇā-’tmanā  
prakṛtir jñāta-doṣe ’yam lajjaye ’va nivartata ” iti.

25

etad evo ’ktaṃ Kārikayā ’pi :

“prakṛteḥ sukumāratarāṃ na kiṃcid astī ’ti me matir bhavati,  
yā < dṛṣṭā ’smī > ’ti punar na darṣanam upāitī puruṣasye ” ’ti.

« nanu puruṣārtham cet pradhāna-pravṛttis, tarhi bandha-mokṣābhyām  
puruṣasya pariṇāmā-’pattir? » iti. tatrā ’ha :

30

**nāi ’kāntato bandha-mokṣāu puruṣasyā, ’vivekād ṛte. 71.**

duḥkha-yoga-viyoga-rūpāu bandha-mokṣāu puruṣasya nāi ’kāntatas  
tattvataḥ, kiṃ tu caturtha-sūtra-vakṣyamāṇa-prakāreṇā ’vivekād eve ’ty  
arthaḥ.

paramārthatas tu yathoktāu bandha-mokṣāu prakṛter eve ’ty āha :

35

**prakṛter āñjasyāt, sasaṅgatvāt, paçu-vat. 72.**

prakṛter evā 'ñjasyena tattvato duḥkhena bandha-mokṣāu; sasaṅga-tvād, duḥkha-sādhanaīr dharmā-'dibhir liptatvāt; paçu-vat; yathā paṣū rajjvā liptatayā bandha-mokṣa-bhāgī, tadvad ity arthaḥ. etad uktaṃ

6 Kārikayā:

“tasmān na badhyate 'ddhā, na mucyate, nā 'pi saṃsarati puruṣaḥ;  
saṃsarati badhyate mucyate ca nānā-'cṛayā prakṛtir” iti.

“dvayor ekatarasya vāu 'dāsīnyam apavarga” iti sūtre ca yaḥ puruṣasyā  
'py apavarga uktaḥ, sa pratibimba-rūpasya mithyā-duḥkhasya viyoga  
10 eve 'ti.

«buddher ye bhāvā-'ṣṭaka-rūpā guṇās, tatra kair bandhaḥ, kair vā  
mokṣa?» ity ākāṅkṣāyām āha:

**rūpāṇi saptabhir ātmānam badhnāti pradhānam, koṣa-kāra-  
vad, vimocayaty eka-rūpeṇa. 73.**

15 dharma-vāirāgyāi-'cṛayā-'dharmā-'jñānā-'vairāgyā-'nāicṛayāṇi saptā-  
bhī rūpāṇi sva-dharmāir duḥkha-hetubhiḥ prakṛtir ātmānam duḥkhena  
badhnāti; koṣa-kāra-vat; koṣa-kāra-kṛmir yathā sva-nirmitenā 'vāsenā  
'tmānam badhnāti, tadvat. sūi 'va ca prakṛtir eka-rūpeṇa jñānenāi 'vā  
'tmānam duḥkhān mocayati 'ty arthaḥ.

20 «nanu <bandha-muktī avivekāḍ> iti yad uktaṃ, tad ayuktam; avi-  
vekasyā 'heyā-'nupādeyatvāt; loke duḥkhasya tad-abhāva-sukhā-'der eva  
ca svato heyo-'pādeyatvāt. anyathā dṛṣṭa-hānir» ity ācāṅkya caturtha-  
sūtro-'ktaṃ svayaṃ vivṛoti:

**nimittatvam avivekasya, na dṛṣṭa-hāniḥ. 74.**

25 avivekasya puruṣeṣu bandha-mokṣa-nimittatvam eva puro 'ktaṃ, na  
tv aviveka eva tāv iti; nā 'to dṛṣṭa-hānir ity arthaḥ. etac ca prathamā-  
'dhyāya-sūtreṣu spaṣṭam. aviveka-nimittāt prakṛti-puruṣayoḥ saṃyogaḥ;  
tasmāc ca saṃyogād utpadyamānasya prakṛta-duḥkhasya puruṣe yaḥ pra-  
tibimbaḥ, sa eva duḥkha-bhogo duḥkha-bandhaḥ; tan-nivṛttir eva ca  
30 mokṣā-'khyāḥ puruṣārtha iti.

tad evam ādi-sargam ārabhyā 'tyantika-laya-paryanto 'khila-pariṇāmaḥ  
pradhāna-tad-vikārāṇāṃ eva; puruṣas tu kūṭastha-pūrṇa-cinmātra eve 'ty  
adhyāya-dvayena vistarato vivecitam. tasya vivekasya niṣpatty-upāyeṣu  
sāra-bhūtam abhyāsam āha:

35 **tattvā-'bhyāsān <ne 'ti ne 'ti> 'ti tyāgād viveka-siddhiḥ. 75.**

prakṛti-paryanteṣu jñeṣu <ne 'ti ne 'ti> 'ty abhimāna-tyāga-rūpāt  
tattvā-'bhyāsād viveka-niṣpattir bhavati; itarat sarvaṃ abhyāsayā 'ṅga-



mātram ity arthaḥ. tathā ca ṣṛuṭiḥ “athā 'ta ādeṣo: ne 'ti ne 'ti; na hy etasmād iti ne 'ty anyat param asti,” “sa eṣa ātmā ne 'ti ne 'tī” 'ty-ādir iti.

“avyaktā-'dye viṣeṣā-'nte vikāre 'sminṇ ca varṇite  
cetanā-'cetanā-'nyatva-jñānena jñānam ucyata” iti.

5

yathā:

“asthi-sthūpaṃ snāyu-yutam māṃsa-ṣoṇita-lepanam  
carmā-'vanaddhaṃ durgandhi pūrṇam mūtra-purīṣayoḥ  
jarā-ṣoka-samāviṣṭaṃ rogā-'yatanam āturam  
rajasvalam anityaṃ ca bhūtā-'vāsam imaṃ tyajet.  
nadī-kūlaṃ yathā vṛkṣo, vṛkṣaṃ vā ṣakunir yathā,  
tathā tyajann imaṃ dehaṃ kṛcchrād grāhād vimucyata”

10

iti. etad eva Kārikayā 'py uktam:

“evaṃ tattvā-'bhyāsān <nā 'smi, na me, nā 'ham> ity aparīṣeṣam  
aviparyayād viṣuddhaṃ kevalam utpadyate jñānam” iti.

15

<nā 'smi> 'ty ātmanaḥ kartṛtva-niṣedhaḥ; <na me> iti saṅga-niṣedhaḥ;  
<nā 'ham> iti tādātmya-niṣedhaḥ. <kevalam> ity asya vivaraṇam: <avi-  
pariyayād viṣuddham> iti; antarā-'ntarā viparyayeṇā 'viprutam ity arthaḥ.  
idam eva kevalatvaṃ siddhi-ṣabdena sūtre proktam; “viveka-khyātir  
aviplavā hāno-'pāya” iti Yoga-sūtreṇāi 'tādṛṣa-jñānasyāi 'va mokṣa-hetu-  
tva-siddhir iti.

viveka-siddhāu viṣeṣam āha:

**adhikāri-prabhedān na niyamaḥ. 76.**

mandā-'dy-adhikāri-bheda-sattvād abhyāse kriyamāṇe 'py asminn eva  
janmani viveka-niṣpattir bhavatī 'ti niyamo nā 'stī 'ty arthaḥ. ata uttamā-  
'dhikāram abhyāsa-pāṭavenā 'tmanaḥ sampādayed iti bhāvaḥ.

25

viveka-niṣpattyāi 'va nistāro, nā 'nyathe 'ty āha:

**bādhitā-'nuvṛttyā madhya-vivekato 'py upabhogah. 77.**

sakṛt samprajñāta-yogenā 'tma-sākṣātkāro-'ttaram madhya-vivekā-  
'vasthe madhyama-viveke 'pi satī puruṣe bādhitānām api duḥkhā-'dīnām  
prārabdha-vaṣāt pratibimba-rūpeṇa puruṣe 'nuvṛttyā bhogo bhavatī 'ty  
arthaḥ. viveka-niṣpattiḥ cā 'punar-utthānād asamprajñātād eva bhavatī  
'ti; atas tasyāṃ satyāṃ na bhogo 'stī 'ti pratipādayitum madhya-vivekata  
ity uktam. manda-vivekas tu sākṣātkārāt pūrvaṃ ṣravaṇa-manana-  
dhyāna-mātra-rūpa iti vibhāgaḥ.

35

**jīvan-muktaḥ ca. 78.**

jīvan-mukto 'pi madhya-vivekā-'vastha eva bhavatī 'ty arthaḥ.

jīvan-mukte pramāṇam āha :

**upadeśyo-'padeśṭvāt tat-siddhiḥ. 79.**

çāstreṣu viveka-viṣaye guru-çiṣya-bhāva-çravaṇāj jīvan-mukti-siddhir ity arthaḥ; jīvan-muktasyāi 'vo 'padeśṭva-sambhavād iti.

6 çrutiḥ ca. 80.

çrutir api jīvan-mukte 'sti

“dīkṣayāi 'va naro mucyeta, tiṣṭhen mukto 'pi vighrahe;  
kulāla-cakra-madhya-stho vicchinno 'pi bhramed ghaṭaḥ,”

“brahmāi 'va san brahmā 'pyeti” 'ty-ādir iti. Nāradya-smṛtir api:

10 “pūrvā-'bhyāsa-balāt kārye na loko na ca vāidikaḥ  
a-puṇya-pāpaḥ sarvā-'tmā jīvan-muktaḥ sa ucyata” iti.

«nanu çravaṇa-mātreṇā 'py upadeśṭvān syāt?» tatrā 'ha:

**itarathā 'ndha-paramparā. 81.**

itarathā manda-vivekasyā 'py upadeśṭve 'ndha-paramparā-'pattir ity  
15 arthaḥ. sāmagryeṇā 'tma-tattvam ajñātvā ced upadiṣet, kasminñcid anṇe  
sva-bhramena çiṣyam api bhrānti-kuryāt, so 'py anyam, so 'py anyam ity  
evam andha-parampare 'ti.

«nanu jñānena karma-kṣaye sati katham jīvanam syāt?» tatrā 'ha:

**cakra-bhramaṇa-vad dhṛta-çarīraḥ. 82.**

20 kulāla-karma-nivṛttāv api pūrva-karma-vegād yathā svayam eva kiyat-  
kālaṁ cakram bhramati, evam jñāno-'ttaram karmā-'nutpattāv api prā-  
rabdha-karma-vegena ceṣṭamānaṁ çarīraṁ dhṛtvā jīvan-muktas tiṣṭhatī  
'ty arthaḥ.

«nanu jñāna-hetu-samprajñāta-yogena bhogā-'di-vāsanā-kṣaye katham  
25 çarīra-dhāraṇam? na ca <yogasya saṃskārā-'bhībhāvakatve kim mānam?»  
iti vācyam; “vyutthāna-nirodha-saṃskārayor abhībhava-prādurbhāvāu  
nirodha-pariṇāma” iti Yoga-sūtratas tat-siddheḥ; cira-kālīnasya viṣayā-  
'ntarā-'veçasya viṣayā-'ntara-saṃskārā-'bhībhāvakatāyā loke 'py anubhavāc  
ce» 'ti. tatrā 'ha:

30 **saṃskāra-leçatas tat-siddhiḥ. 83.**

çarīra-dhāraṇa-hetavo ye viṣaya-saṃskārās, teṣāṁ alpā-'vaçeṣāt tasya  
çarīra-dhāraṇasya siddhir ity arthaḥ. atra cā 'vidyā-saṃskārasya sattā  
nā 'pekṣyate; avidyāyā janmā-'di-rūpa-karma-vipakā-'rambha-mātre hetu-  
tvāt; Yoga-bhāṣye Vyāsais tathā vyākhyātatvāt; “vīta-rāga-janmā-'dar-



ṣaṇād" iti Nyāyāc ca. na tu prārabdha-phalaka-karma-bhoge 'pī 'ti. yatra ca niyamenā 'vidyā 'pekṣyate, sa prayāsa-viṣeṣa-rūpo bhogo mūḍheṣv evā 'sti; jīvan-muktānāṃ tu bhogā-'bhāsa eve 'ti prāg uktam. yat tu kaṣcid vedānti-bruvo « 'vidyā-saṃskāra-leṣo 'pi jīvan-muktasya tiṣṭhatī »  
'ty āha, tan na; dharmā-'dharma-'tpatti-prasaṅgāt; andha-paramparā-pra-  
saṅgāt; avidyā-saṃskāra-leṣa-sattā-kalpane prayojanā-'bhāvāc ca. etac ca  
Brahma-mīmāṃsā-bhāṣye prapañcitam iti. 5

ṣāstra-vākyā-'rtham upasaṃharati:

vivekān niḥṣeṣa-duḥkha-nivṛttāu kṛta-kṛtyo, ne 'tarān — ne  
'tarāt. 84. 10

uktāyā viveka-siddhitāḥ para-vāirāgya-dvārā sarva-vṛtti-nirodhena  
yadā niḥṣeṣato bādhitā-'bādhita-sādhāranyenā 'khila-duḥkhaṃ nivartate,  
tadāi 'va puruṣaḥ kṛta-kṛtyo bhavati. ne 'tarāj, jīvan-mukty-āder api 'ty  
arthāḥ. — ne 'tarād iti vīpsā 'dhyāya-samāptāu.

atyanta-laya-paryantaḥ kāryo 'vyaktasya, nā 'tmanaḥ. 15  
prokta evaṃ viveko 'tra para-vāirāgya-sādhanaṃ.

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye vāirāgyā-  
'dhyāyas tṛtīyaḥ.



ṣāstra-siddhā-'khyāyikā-jāta-mukhene 'dānīm viveka-jñāna-sādhanaṇi  
pradarṣanīyāni 'ty etad-arthaṃ caturthā-'dhyāya ārabhyate: 20

rāja-putra-vat tattvo-'padeṣāt. 1.

pūrva-pāda-ṣeṣa-sūtra-stha-viveko 'nuvartate. rāja-putrasye 'va tattvo-  
'padeṣād viveko jāyate ity arthāḥ. atre 'yam ākhyāyikā: kaṣcid rāja-  
putro gaṇḍa-rkṣa-janmanā purān niḥsāritāḥ Ḡabareṇa kenacit poṣito « 'haṃ  
Ḡabara » ity abhimanyamāna āste. taṃ jīvanam jñātvā kaṣcid amātyaḥ 25  
prabodhayati: « na tvaṃ Ḡabaro, rāja-putro 'sī » 'ti. sa yathā jhatity eva  
Cāṇḍālā-'bhimānaṃ tyaktvā tāttvikam rāja-bhāvam evā 'lambate « rājā  
'ham asmī » 'ti, evam evā « 'di-puruṣāt paripūrṇa-cinmātratvenā 'bhivyaktād  
utpannas tvaṃ tasyā 'ña » iti kārūṇiko-'padeṣāt prakṛty-abhimānaṃ tyak-  
tvā « Brahma-putratvād aham api Brahmāi 'va, na tu tad-vilakṣaṇaḥ saṃ- 30  
sārī » 'ty evaṃ sva-svarūpam evā 'lambata ity arthāḥ. tathā Gāruḍe:

- “yathāi 'ka-hema-maṇinā sarvaṃ hemamayam bhavet,  
tathāi 'va jñātam iṣena jñātenā 'py akhilaṃ jagat.  
grahā-'viṣṭo dvijaḥ kaṣcic < Chūdro 'ham > iti manyate,  
graha-nāçāt punaḥ svīyam brāhmaṇyam manyate yathā,  
5 māyā-'viṣṭas tathā jīvo < deho 'ham > iti manyate,  
māyā-nāçāt punaḥ svīyaṃ rūpam < Brahmā 'smi > manyata” iti.

strī-Çūdrā-'dayo 'pi brāhmaṇena brāhmaṇasyo 'padeçaṃ çrutvā kṛtā-  
'rthāḥ syur ity etad-artham ākhyāyikā-'ntaraṃ darçayati :

**piçāca-vad anyā-'rtho-'padeçe 'pi. 2.**

- 10 Arjunā-'rtham çrī-Kṛṣṇena tattvo-'padeçe kriyamāṇe 'pi samīpa-sthasya  
piçācasya viveka-jñānaṃ jātam, evam anyeṣāṃ api bhaved ity arthaḥ.

yadi ca sakṛd-upadeçāḥ jñānaṃ na jāyate, tado 'padeçā-'vṛttir api  
kartavye 'tī 'tīhāsā-'ntaram āha :

**āvṛttir asakṛd-upadeçāt. 3.**

- 15 upadeçā-'vṛttir api kartavyā; Chāndogyā-'dāu Çvetaketv-ādikam praty  
Āruṇi-prabhṛtīnāṃ asakṛd-upadeçe-'tīhāsād ity arthaḥ.

vāirāgyā-'rtham nidaṛçana-pūrvakam ātma-saṃghātasya bhaṅguratvā-  
'dikam pratipādayati :

**pitā-putra-vad ubhayor dṛṣṭatvāt. 4.**

- 20 svasya pitā-putrayor ivā 'tmano 'pi maraṇo-'tpattyor dṛṣṭatvād anu-  
mitatvād vāirāgyeṇa viveko bhavati 'ty arthaḥ. tad uktam :

“ātmanaḥ pitṛ-putrābhyāṃ anumeyāu bhavā-'pyayāv” iti.

itaḥ param utpanna-jñānasya viraktasya jñāna-niṣpatty-aṅgāny ākhyā-  
yiko-'kta-dṛṣṭāntāir darçayati :

- 25 **çyena-vat sukha-duḥkhī tyāga-viyogābhyām. 5.**

parigraho na kartavyo, yato dravyāṇāṃ tyāgena lokaḥ sukhī viyogena  
ca duḥkhī bhavati, çyena-vad ity arthaḥ. çyeno hi sāmiṣaḥ kenā-'py  
upahatyā 'miṣād viyojya duḥkhī kriyate ; svayaṃ cet tyajati, tadā duḥkhād  
vimucyate. tad uktam :

- 30 “sāmiṣaṃ kuraraṃ jaghnur balino 'nye nirāmiṣāḥ ;  
tadā 'miṣam parityajya sa sukhaṃ samavindate” 'ti.

tathā Manunā 'py uktam :

“nadī-kūlaṃ yathā vṛkṣo, vṛkṣaṃ vā çakunir yathā,  
tathā tyajann imaṃ dehaṃ kṛechrād grāhād vimucyata” iti.



**ahi-nirvlayani-vat. 6.**

yathā 'hir jīrṇām tvacam parityajaty anāyāsena heya-buddhyā, tathāi 'va mumukṣuḥ prakṛtim bahu-kālo-'pabhuktām jīrṇām heya-buddhyā tyajed ity arthaḥ. tad uktam: "jīrṇām tvacam ivo 'raga" iti.

tyaktam ca prakṛty-ādikam punar na svīkuryād ity atrā 'ha:

5

**chinna-hasta-vad vā. 7.**

yathā chinnaṁ hastam punaḥ ko-'pi nā 'datte, tathāi 'vāi 'tat tyaktam punar nā 'bhimanyete 'ty arthaḥ. — vā-ṣabdo 'py-arthe.

**asādhana-'nucintanam bandhāya, Bharata-vat. 8.**

vivekasya yad antar-aṅga-sādhanaṁ na bhavati, sa ced dharmo 'pi 10 syāt, tathā 'pi tad-anucintanaṁ tad-anuṣṭhāne cittasya tātparyam na kartavyam, yatas tad bandhāya bhavati viveka-vismāra-katayā; Bharata-vat; yathā Bharatasya rāja-rṣer dharmaṁ api dīnā-'nātha-hariṇa-ṣāva-kasya poṣaṇam ity arthaḥ. tathā ca Jaḍabharatam prakṛtya Viṣṇupurāṇe:

"capalaṁ capale tasmin dūra-gaṁ dūra-gāmini  
āsīc cetaḥ samāsaktaṁ tasmin hariṇa-potaka" iti.

15

**bahubhir yoge virodho rāgā-'dibhiḥ, kumārī-ṣaṅkha-vat. 9.**

bahubhiḥ saṅgo na kāryaḥ; bahubhiḥ saṅge hi rāgā-'dy-abhivyaktyā kalaho bhavati yoga-bhraṇṇakaḥ; yathā kumārī-hasta-ṣaṅkhaṇām anyo-'nya-saṅgena jhaṇatkāro bhavati 'ty arthaḥ.

20

**dvābhyām api tathāi 'va. 10.**

dvābhyām yoge 'pi tathāi 'va virodho bhavati; ata ekākināi 'va sthā-tavyam ity arthaḥ. tad uktam:

"vāse bahūnām kalaho bhaved, vārttā dvayor api;  
eka eva caret tasmāt, kumāryā iva kaṅkaṇam" iti.

25

"āṣā-vāivaṣya-virase citte saṁtoṣa-varjite  
mlāne vaktram ivā 'darṣe na jñānam pratibimbātī"

'ti vacanān nirāṣatā yoginā 'nuṣṭheye 'ty āha:

**nirāṣaḥ sukhi, Piṅgalā-vat. 11.**

āṣām tyaktvā puruṣaḥ saṁtoṣā-'khyā-sukhavān bhūyāt; Piṅgalā-vat; 30 yathā Piṅgalā nāma veṣyā kāntā-'rthinī kāntam alabdhvā nirviṇṇā satī vihāyā 'ṣām sukhinī babbhūva, tadvad ity arthaḥ. tad uktam:

"āṣā hi paramaṁ duḥkham, nāirāṣyam paramaṁ sukham,  
yathā saṁchidya kāntā-'ṣām sukham suṣvāpa Piṅgale" 'ti.

« nanv ācā-nivṛtṭyā duḥkha-nivṛtṭiḥ syāt; sukhaṁ tu kutaḥ, sādhanā-  
 'bhāvād? » iti. ucyate: cittasya sattva-prādhānyena svābhāvikaṁ yat  
 sukham ācāyā pihitaṁ tiṣṭhati, tad evā 'cā-vigame labdha-vṛttikam bha-  
 vati, tejaḥ-pratibaddha-jala-çāitya-vad iti na tatra sādhanā-'pekṣā. etad  
 5 eva cā 'tma-sukham ity ucyata iti.

yoga-pratibandhakatvād ārambho 'pi bhogā-'rthaṁ na kartavyaḥ;  
 anyathāi 'va tad-upapatter ity āha:

anārambhe 'pi para-gr̥he sukhī, sarpa-vat. 12.

sukhī bhaved iti çeṣaḥ. çeṣaṁ sugamam. tad uktam:

10 “gr̥hā-'rambho hi duḥkhāya, na sukhāya kathaṁ-cana;  
 sarpaḥ para-kṛtaṁ veçma praviçya sukham edhata” iti.

çāstrebhyo gurubhyaç ca sāra eva gr̥hyah; anyathā 'bhyupagama-  
 vādā-'dibhir ukte 'sāra-bhāge 'nyo-'nya-virodhenā 'rtha-bāhulyena cāi  
 'kāgratāyā asambhavād ity āha:

15 bahu-çāstra-gurū-'pāsane 'pi sārā-'dānaṁ, śaṭpada-vat. 13.

kartavyam iti çeṣaḥ; anyat sugamam. tad uktam:

“aṇubhyaç ca mahadbhyaç ca çāstrebhyah kuçalo narah  
 sarvataḥ sāram ādadyāt, puṣpebhyā iva śaṭpada” iti.

Mārkaṇḍeyapurāṇe ca:

20 “sāra-bhūtam upāsīta jñānaṁ yat svārtha-sādhakam;  
 jñānānām bahutā yāi 'śā yoga-vighna-karī hi sā.  
 < idam jñeyam, idam jñeyam > iti yas tṛṣṭitaç caret,  
 asāu kalpa-sahasreṣu nāi 'va jñeyam avāpnuyād” iti.

sādhana-'ntaraṁ yathā tathā bhavaty, ekāgratayāi 'va samādhi-pālana-  
 25 dvārā viveka-sākṣātkāro niṣpādanīya ity āha:

iṣu-kāra-van nāi 'ka-cittasya samādhi-hāniḥ. 14.

yathā çara-nirmāṇyāi 'ka-cittasye 'ṣu-kārasya pārçve rājño gamanena  
 'pi na vṛtṭy-antara-nirodho 'hīyata, evam ekāgra-cittasya sarvathā 'pi na  
 samādhi-hāniḥ vṛtṭy-antara-nirodha-kṣatir bhavati. tataç ca viṣayā-'ntara-  
 30 samācārā-'bhāve dhyeya-sākṣātkāro 'py avaçyam bhavati 'ty ekāgratām  
 kuryād ity arthaḥ. tad uktam:

“tadāi 'vam ātmany avaruddha-citto na veda kiñcid bahir antaraṁ vā,  
 yathe 'ṣu-kāro nṛpatim vrajantam iṣau gatā-'tmā na dadarça pārçva” iti.

satyām çaktāu jñāna-balāc cec chāstra-kṛta-niyamo vṛthā lañghyate,  
 35 tadā jñānā-'niṣpattyā 'narthakyaṁ jñāna-sādhana-nām bhavati 'ty āha:



**kṛta-niyama-laṅghanād ānarthakyam, loka-vat. 15.**

yah çāstreṣu kṛto yoginām niyamas, tasyo 'llaṅghane jñāna-niṣpatty-  
ākhyo 'rtho na bhavati; loka-vat; yathā loke bhāṣajyā-'dāu vihita-pathyā-  
'dīnām laṅghane tat-tat-siddhir na bhavati, tadvad ity arthaḥ. açaktyā  
jñāna-rakṣā-'rtham vā laṅghane tu na jñāna-pratibandhaḥ;

5

“apeta-vrata-karmā tu kevalam brahmaṇi sthitaḥ  
brahma-bhūtaç caran loke brahma-cārī 'ti kathyate.”

“na papāṭha guru-proktām kṛto-'panayanaḥ çrutim  
na dadarça ca karmāṇi çāstrāṇi jagrhe na ce”

'ty-ādy-Anugītā-'di-vākyebhyaḥ. ata eva Viṣṇupurāṇā-'dāu vṛthā karma- 10  
tyāgina eva pākhaṇḍatayā ninditāḥ

“pumsām jaṭā-dharaṇa-māuṇḍyavatām vṛthāi 'va  
moghā-'çinām akhila-çāuca-bahiṣkṛtānām  
piṇḍa-pradāna-pitṛ-toya-vivarjitānām  
sambhāṣaṇād api narā narakam prayāntī”

15

'ty-ādine 'ti.

niyama-vismaraṇe 'py ānarthakyam āha:

**tad-vismaraṇe 'pi, bheki-vat. 16.**

sugamam. bhekyāç ce 'yam ākhyāyikā. kaçcid rājā mṛgayām gato  
vipine sundarīm kanyām dadarça; sū ca rājñā bhūryā-bhāvāya prārthitā 20  
niyamaṁ cakre: yadā mahyam tvayā jalam pradarçyate, tadā mayā gan-  
tavyam iti. ekadā tu kṛḍayā pariçrāntā rājānam papraccha: kutra jalam?  
iti. rājā 'pi samayaṁ vismṛtya jalam adarçayat. tataḥ sū bheka-rāja-  
duhitā kāmā-rūpiṇī bhekī bhūtvā jalam viveça. tataç ca rājā jālā-'dibhir  
anviṣyā 'pi na tām avindad iti.

25

çravaṇa-vad guru-vākya-mīmāṃsāyā apy āvaçyakatva itihāsam āha:

**no 'padeça-çravaṇe 'pi kṛta-kṛtyatā parāmarçād ṛte, Virocana-  
vat. 17.**

parāmarço guru-vākya-tātparya-nirṇāyako vicāraḥ. tam vino 'padeça-  
vākya-çravaṇe 'pi tattva-jñāna-niyamo nā 'sti; Prajāpater upadeça-çravaṇe 30  
'pī 'ndra-Virocanayor madhye Virocanasya parāmarçā-'bhāvena vivekā-  
'bhāva-çruter ity arthaḥ. ato gurū-'padiṣṭasya mananam api kāryam iti.  
drçyate ce 'dānīm apy ekasyāi 'va <tat tvam asy>-upadeçasya nānā-rūpāir  
arthe sambhāvanā: akhaṇḍatvam avāidharmya-lakṣaṇā-'bhedo 'vibhāgaç  
ce 'ti.

35

ata eva ca parāmarço drçyata ity āha:

**drṣṭas tayor Indrasya. 18.**

tac-chabdeno 'cyamānayoḥ parāmarçaḥ. tayor Indra-Virocanayor madhye parāmarça Indrasya drṣṭaḥ ce 'ty arthaḥ.

kṛta-kṛtyatām apī 'ndrasya drṣṭānta-vidhayā pradarçayan samyag-jñānā-'rthinā ca guru-sevā bahu-kālān kartavye 'ty āha:

5 prañati-brahmacaryo-'pasarpaṇāni kṛtvā siddhir bahu-kālāt, tadvat. 19.

tadvad Indrasye 'vā 'nyasyā 'pi gurāu prañati-vedādhyayana-sevā-'dīn kṛtvāi 'va siddhis tattvā-'rtha-sphūrtir bhavati, nā 'nyathe 'ty arthaḥ. tathā ca çrutiḥ:

10 "yasya deve parā bhaktir yathā deve tathā gurāu, tasyāi 'te kathitā hy arthāḥ prakāçante mahātmana" iti.

na kāla-niyamo, Vāmadeva-vat. 20.

āhika-sādhanaḥ eva bhavati 'ty-ādir jñāno-'daye kāla-niyamo nā 'sti; Vāmadeva-vat; Vāmadevasya janmā-'ntariya-sādhanebhyo garbhe 'pi yathā 15 jñāno-'dayas, tathā 'nyasyā 'pī 'ty arthaḥ. tathā ca çrutiḥ "tad dhāi 'tat paçyann ṛṣir Vāmadevaḥ pratipede <'ham Manur abhavaṁ Sūryaḥ ce> 'ti. tad idam apy etarhi ya evaṁ vedā <'ham brahmā 'smī> 'ti, sa idam sarvam bhavati" 'ty-ādir iti. <aham Manur abhavam> ity-ādikam avāi-dharmya-lakṣaṇā-'bheda-param sarva-vyāpakatā-'khyā-brahmatā-param vā;

20 "sarvaṁ samāpnoṣi, tato 'si sarva"

ity-ādi-smaraṇāt. <sa idam sarvam bhavati> 'ti tv āupādhika-pariccheda-syā 'tyanto-'cheda-param iti.

<nanu saṅgo-'pāsanāyā api jñāna-hetutva-çravaṇāt tata eva jñānam bhaviṣyati; kim-arthaṁ duṣkara-sūkṣma-yoga-carye?> 'ti. tatrā 'ha:

25 adhyasta-rūpo-'pāsanāt pāramparyeṇa, yajño-'pāsakānām iva. 21.

siddhir ity anuṣajyate. adhyasta-rūpāiḥ puruṣānām Brahma-Viṣṇu-Harā-'dīnām upāsanāt pāramparyeṇa Brahmā-'di-loka-prāpti-krameṇa sat-tva-çuddhi-dvārā vā jñāna-niṣpattir, na sākṣāt; yathā yājñikānām ity 30 arthaḥ.

Brahmā-'di-loka-paramparayā 'pi jñāna-niṣpattāu nā 'sti niyama ity āha:

itara-lābhe 'py āvṛttiḥ, pañcā-'gni-yogato janma-çruteḥ. 22.

nirguṇā-'tmana itarasyā 'dhyasta-rūpasya Brahma-loka-paryantasya 35 lābhe 'py āvṛttir asti. kutaḥ? deva-yāna-pathena Brahma-lokaṁ gatasyā 'pi dyu-parjanya-dharā-nara-yoṣid-rūpā-'gni-pañcake pañcā-'hutito janma-



çravaṇāc Chāndogya-pañcama-prapāṭhake “asāu vāva loko, Gāutamā, 'gnir” ity-ādine 'ty arthaḥ. yac ca Brahma-lokāḍ anāvṛtti-vākyam, tat tatrāi 'va prāyeṇo 'tpanna-jñāna-puruṣa-viṣayakam iti.

jñāna-niṣpattir viraktasyāi 've 'ty atra nidarçanam āha :

**viraktasya heya-hānam upādeyo-'pādānam, haṁsa-kṣīra-vat. 23. 5**

viraktasyāi 'va heyānām prakṛty-ādīnām hānam upādeyasya cā 'tmana upādānam bhavati; yathā dugdha-jalayor ekībhāvā-'pannayor madhye 'sāra-jala-tyāgena sāra-bhūta-kṣīro-'pādānam haṁsasyāi 'va, na tu kākā-'der ity arthaḥ.

siddha-puruṣa-saṅgād apy etad ubhayam bhavatī 'ty āha :

10

**labdhā-'tiçaya-yogād vā, tadvat. 24.**

labdho 'tiçayo jñāna-kāṣṭhā yena, tat-saṅgād apy uktam bhavati, haṁsa-vad eve 'ty arthaḥ; yathā 'larkasya Dattātreyas-ṣaṅgama-mātrād eva svayam vivekaḥ prādur-abhūd iti.

rāgi-saṅgo na kārya ity āha :

15

**na kāma-cāritvam rāgo-'pahate, çuka-vat. 25.**

rāgo-'pahate puruṣe kāmataḥ saṅgo na kartavyaḥ; çuka-vat; yathā çuka-pakṣī prakṛṣṭa-rūpa iti kṛtvā kāma-cāram na karoti rūpa-lolupāir bandhana-bhayāt, tadvad ity arthaḥ.

rāgi-saṅge tu doṣam āha :

20

**guṇa-yogād baddhaḥ, çuka-vat. 26.**

teṣām saṅge tu guṇa-yogāt tadīya-rāgā-'di-yogād baddhaḥ syāt; çuka-vad eva; yathā çuka-pakṣī vyādhasya guṇāi rajjubhir baddho bhavati, tadvad ity arthaḥ.

athavā guṇitayā guṇa-lolupāir baddho bhavati, çuka-vad ity arthaḥ. 25

atrāi 'vo 'ktaṁ Sāubhariṇā :

“sa me samādhir jala-vāsa-mitra-matsyasya saṅgāt sahasāi 'va naṣṭaḥ; parigrahaḥ saṅga-kṛto mamā 'yam, parigraho-'tthāç ca mahā-vidhitsu” iti.

vāirāgyasyā 'py upāyam avadhārayati dvābhyām :

**na bhogād rāga-çāntir, muni-vat. 27.**

30

yathā muneḥ Sāubharer bhogān na rāga-çāntir abhūt, evam anyeṣām api na bhavatī 'ty arthaḥ. tad uktam Sāubhariṇāi 'va :

“ā mṛtyuto nāi 'va mano-rathānām anto 'sti; vijñātam idam mayā 'dya. mano-rathā-'sakti-parasya cittam na jāyate vāi paramā-'rtha-saṅgī” 'ti.

api tu

doṣa-darṣanād ubhayoḥ. 28.

ubhayoḥ prakṛti-tat-kāryayoḥ pariṇāmitva-duḥkhātmakatvā'di-doṣa-darṣanād eva rāga-çāntir bhavati, muni-vad eve 'ty arthaḥ. Sāubharer  
6 hi saṅga-doṣa-darṣanād eva paçcād vāirāgyam çrūyate :

“duḥkham yad evāi 'ka-çarīra-janma,  
çatā-'rdha-sāṃkhyam tad idam prasūtam;  
parigraheṇa kṣitipā-'tmajānām  
sutāir anekāir bahulī-kṛtam tad ”

10 ity-ādine 'ti.

rāgā-'di-doṣo-'pahatasyo 'padeça-graheṇa 'py anadhikāram āha :

na malina-cetasy upadeça-bija-praroho, 'ja-vat. 29.

upadeça-rūpam yaj jñāna-vṛkṣasya bijam, tasyā 'ñkuro 'pi rāgā-'di-malina-citte no 'tpadyate; Aja-vat; yathā 'ja-nāmni nṛpe bhāryā-çoka-  
15 malina-citte Vasiṣṭheno 'ktasyā 'py upadeça-bijasya nā 'ñkura utpanna  
ity arthaḥ.

kim bahunā ?

nā 'bhāsa-mātram api, malina-darpaṇa-vat. 30.

āpāta-jñānam api malina-cetasy upadeçān na jāyate; viṣayā-'ntara-  
20 samcārā-'dibhiḥ pratibandhāt; yathā malāiḥ pratibandhān malina-darpaṇe  
'rtho na pratibimbati, tadvad ity arthaḥ. tad uktaṁ Yājñavalkyena :

“malino hi yathā 'darço rūpā-'lokasya na kṣamaḥ,  
tathā vikala-karaṇa ātma-jñānasya na kṣama ” iti.

yadi vā yathā-katham-cij jñānam jāyeta, tathā 'py upadeçā-'nurūpam  
25 na bhaved ity āha :

na taj-jasyā 'pi tad-rūpatā, pañka-ja-vat. 31.

tasmād upadeçāj jātasyā 'pi jñānasyo 'padeçā-'nurūpatā na bhavati  
sāmagryeṇā 'navabodhāt; pañka-ja-vat; yathā bijasyo 'ttamatve 'pi pañka-  
doṣād bijā-'nurūpatā pañka-jasya na bhavati, tadvad ity arthaḥ. pañka-  
30 sthānīyam çiṣya-cittam.

« nanu Brahma-lokā-'diṣv āiçvaryeṇāi 'va puruṣārtha-siddhyā kim-  
artham etāvataḥ prayāseṇa mokṣāya jñāna-niṣpādanam ? » tatrā 'ha :

na bhūti-yoge 'pi kṛta-kṛtyato, 'pāsyā-siddhi-vad — upāsyā-sid-  
dhi-vat. 32.

35 āiçvaryā-yoge 'pi kṛta-kṛtyatā kṛtā-'rthatā nā 'sti; kṣayā-'tiçaya-duḥ-  
khāir anugamāt. upāsyā-siddhi-vat; yatho 'pāsyānām Brahmā-'dīnām sid-



dhi-yoge 'pi na kṛta-kṛtyatā, teṣāṃ api yoga-nidrā-'dāu yogā-'bhyāsa-çrava-  
ṇāt, tathāi 'va tad-upāsanayā prāpta-tad-aiçvaryasyā 'pī 'ty arthaḥ. —  
upāśya-siddhi-vad iti vīpsā 'dhyāya-samāptāu.

adhyāya-tritayo-'ktasya vivekasyā 'ntar-aṅgakam  
ākhyāyikābhiḥ samproktam atrā 'dhyāye samāsataḥ.

6

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣya ākhyāyikā-  
'dhyāyaç caturthaḥ.



sva-çāstra-siddhāntaḥ paryāptaḥ. itaḥ paraṃ svā-çāstre pareṣāṃ  
pūrva-pakṣān apākartum pañcamā-'dhyāya ārabhyate. tatrā 'dāv «ādi-  
sūtre 'tha-çabdena yan maṅgalaṃ kṛtaṃ, tad vyartham» ity ākṣepaṃ samā- 10  
dhatte :

**maṅgalā-'caraṇaṃ çīṣṭā-'cārāt phala-darçanāç chrutitaç ce 'ti. 1.**

maṅgalā-'caraṇaṃ yat kṛtaṃ, tasyāi 'tāiḥ pramāṇāiḥ kartavyatā-sid-  
dhir ity arthaḥ. iti-çabdo hetv-antarā-'kāṅkṣā-nirāsā-'rthaḥ.

«Içvarā-'siddher» iti yad uktam, tan no 'papadyate, karma-phala- 15  
dātṛtaya tat-siddher» iti ye pūrva-pakṣiṇas, tān nirākaroti :

**ne 'çvarā-'dhiṣṭhite phala-niṣpattiḥ, karmaṇā tat-siddheḥ. 2.**

Içvarā-'dhiṣṭhite kāraṇe karma-phala-rūpa-pariṇāmasya niṣpattir na  
yuktā; āvaçyakena karmaṇāi 'va phala-niṣpatti-sambhavād ity arthaḥ.

Içvarasya phala-dātṛtvaṃ na ghaṭate 'pī 'ty āha sūtrāiḥ :

20

**svo-'pakārād adhiṣṭhānaṃ, loka-vat. 3.**

Içvarasyā 'dhiṣṭhātṛtve svo-'pakārā-'rtham eva loka-vad adhiṣṭhānaṃ  
syād ity arthaḥ.

«bhavatv Içvarasyā 'py upakāraḥ; kā kṣatir?» ity āçaṅkyā 'ha :

**lāukike-'çvara-vad itarathā. 4.**

25

Içvarasyā 'py upakāra-svīkāre lāukike-'çvara-vad eva so 'pi saṃsārī  
syāt; apūrṇa-kāmatayā duḥkhā-'di-prasaṅgād ity arthaḥ.

«tathāi 'va bhavatv» ity āçaṅkyā 'ha :

**pāribhāṣiko vā. 5.**

saṃsāra-sattve 'pi ced Içvaras, tarhi sargā-'dy-utpanna-puruṣe pari- 30

bhāṣā-mātram asmākam iva bhavatām api syāt; saṃsāritvā-pratihateccha-  
tvayor virodhān nityāi-ṣvayā-nupapatter ity arthaḥ.

īṣvarasyā 'dhiṣṭhātṛtve bādhakā-ntaram āha :

na rāgād ṛte tat-siddhiḥ, pratiniyata-kāraṇatvāt. 6.

- 6 kim ca rāgaṃ vinā nā 'dhiṣṭhātṛtvaṃ sidhyati; pravṛttāu rāgasya  
pratiniyata-kāraṇatvād ity arthaḥ. upakāra iṣṭā-rtha-siddhi, rāgas tū  
'tkaṭe 'cche 'ti na pāunaruktyam.

«nanv evam astu rāgo 'pī 'ṣvare.» tatrā 'ha :

tad-yoge 'pi na nitya-muktaḥ. 7.

- 10 rāga-yoge 'pi svīkriyamāṇe sa nitya-mukto na syāt; tataḥ ca te  
siddhānta-hānir ity arthaḥ. kim ca prakṛtim praty āiṣvaryaṃ prakṛti-  
pariṇāma-bhūte-'cchā-'dīnā na sambhavati; anyo-'nyā-'ṣrayāt: iccho-'tpatty-  
anantaram prakṛti-pravartanam, prakṛti-pravṛtṭy-anantaram ce 'cchā-'dir  
iti. nitye-'cchā-'dikaṃ ca prakṛtāu na yuktam; ṣṛuti-smṛti-siddha-sāmyā-  
15 'vasthā-nupapatteḥ.

ataḥ prakāra-dvayam avaṣiṣyate, tad yathā: āiṣvaryaṃ kim pradhāna-  
dharma-tvenā 'smad-abhimatānām icchā-'dīnāṃ sākṣād eva cetana-samban-  
dhāt, kim vā 'yas-kānta-maṇi-vat saṃnidhi-sattā-mātreṇa prerakatvād? iti.  
tatrā 'dyam pakṣaṃ dūṣayati :

- 20 pradhāna-ṣakti-yogāc cet, saṅgā-'pattiḥ. 8.

pradhāna-ṣakter icchā-'deḥ puruṣe yogāt puruṣasyā 'pi dharma-saṅgā-  
'pattiḥ; tathā ca "sa yat tatra paṇyaty, ananvāgatas tena bhavati; asaṅgo  
hy ayam puruṣa" ity-ādi-ṣṛuti-virodha ity arthaḥ.

antye tv āha :

- 25 sattā-mātrāc cet, sarvāi-ṣvayam. 9.

ayas-kānta-vat saṃnidhi-sattā-mātreṇa ced āiṣvaryaṃ, tarhi sarveṣāṃ  
eva tat-tat-sargeṣu bhoktṛṇāṃ puṃsāṃ aviṣeṣeṇāi 'ṣvayam asmad-abhipre-  
tam eva siddham; akhila-bhoktṛ-saṃyogād eva pradhānena mahad-ādi-  
sarjanād iti. tataḥ cāi 'ka eve 'ṣvara' iti bhavat-siddhānta-hānir ity  
30 arthaḥ.

«syād etat. īṣvara-sādhaka-pramāṇa-virodhenāi 'te 'sat-tarkā eva;  
anyathāi 'vaṃ-vidhā-'sat-tarka-sahasrāḥ pradhānam api bādhitum ṣakyata »  
ity ata āha :

pramāṇā-'bhāvān na tat-siddhiḥ. 10.

- 35 tat-siddhir nitye-'ṣvara-siddhiḥ. īṣvare tāvat pratyakṣaṃ nā 'stī 'ty  
anumāna-ṣabdāv eva pramāṇe vaktavye; te ca na sambhavata ity arthaḥ.



asambhavam eva pratipādayati sūtrābhyām:

**sambandhā-'bhāvān nā 'numānam. 11.**

sambandho vyāptiḥ; abhāvo 'siddhiḥ. tathā ca «mahad-ādikaṃ sakar-  
tṛkaṃ, kāryatvād» ity-ādy-anumāneṣv aprayojakatvena vyāpyatvā-'siddhyā  
ne 'çvare 'numānam ity arthaḥ. 5

nā 'pi çabda ity āha:

**çrutir api pradhāna-kāryatvasya. 12.**

prapañce pradhāna-kāryatvasyāi 'va çrutir asti, na cetana-kāraṇatve,  
yathā

“ajām ekāṃ lohita-çukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ,” 10

“tad dhe 'dam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām vyākriyate”  
'ty-ādir ity arthaḥ.

yā ca “tad āikṣata: bahu syām” ity-ādiç cetana-kāraṇatā-çrutiḥ, sā  
sargā-'dāv utpannasya mahat-tattvo-'pādhikasya mahā-puruṣasya-janya-  
jñāna-parā; kiṃ vā bahu-bhavanā-'nurodhāt pradhāna eva «kūlam pipati- 15  
ṣatī» 'ti-vad gāuṇī; anyathā “sākṣī cetā kevalo nirguṇaḥ ce” 'ty-ādi-çruty-  
uktā-'pariṇāmitvasya puruṣe 'nupapatter iti.

ayaṃ ce 'çvara-pratiṣedha āiçvare vāirāgyā-'rtham içvara-jñānaṃ  
vinā 'pi mokṣa-pratipādanā-'rtham ca prāudhi-vāda-mātram iti prāg eva  
vyākhyātam. anyathā jīva-vyāvṛttasye 'çvara-nityatvā-'der gāuṇatva-kal- 20  
panā-gāuravam. āupādhikānām nitya-jñāne-'cehā-'dīnām mahad-ādi-pari-  
ṇāmānām cā 'ṅgikāreṇa kāuṭasthyā-'dy-upapatter ity-ādikam Brahma-  
mīmāṃsāyām draṣṭavyam iti.

«nā 'vidyāto bandha» iti yat siddhāntitam prathama-pāde, tatra para-  
matam vistarataḥ pragaṭṭakena dūṣayati: 25

**nā 'vidyā-çakti-yogo niḥsaṅgasya. 13.**

pare prāhuḥ: «pradhānaṃ nā 'sti, kiṃ tu jñāna-nāçyā-'nādy-avidyā-  
'khyā çaktiç cetane tiṣṭhati. tata eva cetanasya bandhas, tan-nāçe ca  
mokṣa» iti. tatre 'dam ucyate: niḥsaṅgatayā cetanasyā 'vidyā-çakti-  
yogaḥ sākṣān na sambhavatī 'ti. avidyā hy atasmiṃs tad-ākāratā, sa ca 30  
vikāra-viçeṣo vikāra-hetu-saṃyoga-rūpaṃ saṅgaṃ vinā na sambhavatī 'ty  
arthaḥ.

«nanv avidyā-vaçād evā 'vidyā-yogo vaktavyaḥ; tathā cā 'pāramār-  
thikatvān na tayā saṅga» iti. tatrā 'ha:

**tad-yoge tat-siddhāv anyo-'nyā-'çrayatvam. 14.**

avidyā-yogaḥ avidyā-siddhāu cā 'nyo-'nyā-'çrayatvam ātmā-'çrayatvam  
anavasthā ve 'ti çeṣaḥ. 35

«syād etat. <prakṛti-kārya-vāicitryāc chruty-ādeḥ ca dharmā-'di-siddhir> iti yad uktam, tad ayuktam; triguṇā-'tmaka-prakṛtes tat-kāryāṇām ca bhavatām cṛutyai 'va bādhāt "sākṣī cetā kevalo nirguṇaḥ ca," "athā 'ta ādeḥ: ne 'ti ne 'ti,"

- 6 "aḥabdam asparṇam arūpam avyayam  
tathā 'rasam nityam agandhavaś ca yad"

ity-ādinā, "na nirodho na co 'tpattih," "vācā-'rambhaṇam vikāro nāma-dheyam, mṛttike 'ty eva satyam" ity-ādinā ce » 'ti. tad etat parihaṛati:

**guṇā-'dīnām ca nā 'tyanta-bādhah. 26.**

- 10 guṇānām sattvā-'dīnām tad-dharmāṇām ca sukhā-'dīnām tat-kāryāṇām  
api mahad-ādīnām svarūpato nā 'sti bādhah, kiṃ tu saṃsargata eva cetane  
bādhō, 'yasy āuṣṇya-bādhā-vat. tathā kālata evā 'vasthā-'dibhir bādhō  
guṇā-'dy-akhila-pariṇāmina ity arthah.

- «kutaḥ punaḥ svarūpata eva bādhō na bhavati, svapna-manorathā-'di-  
15 padārtha-vad? » ity ākāṅkṣāyām āha:

**pañcā-'vayava-yogāt sukha-samvittih. 27.**

atra viśiṣya pakṣi-karāṇāya vivāda-viśayai-'kadeśasya sukha-mātrasya  
grahaṇam sarva-viśayo-'palakṣakam. — sukhā-'di-samvittir iti pāṭhas tu  
samīcīnah.

- 20 pañcā 'vayavāḥ ca nyāyasya pratiḥjñā-hetū-'dāharaṇo-'panaya-nigama-  
nāni; teṣām yogān melanāt sukhā-'dy-akhila-padārtha-siddhir ity arthah.  
prayogaḥ cā 'yam: sukham sat; artha-kriyā-kāritvāt; yad-yad artha-kriyā-  
kāri, tat-tat sad, yathā cetanāḥ; pulakā-'di-rūpā-'rtha-kriyā-kāri ca su-  
kham; tasmāt sad iti.  
25 cetanānām cā 'vikāritve 'pi viśaya-prakāḥ evā 'rtha-kriye 'ti. — nāsti-  
kam prati ca vyatireky anumānam kartavyam, tatra ca ṣaṣa-ṣṛṅgā-'dir  
dṛṣṭānta iti.

«pratyakṣā-'tiriktam pramāṇam eva na bhavati, vyāpyatvā-'dy-asid-  
dher » iti cārvākaḥ punaḥ ṣaṅkate:

- 30 **na sakṛd-grahaṇāt sambandha-siddhiḥ. 28.**

sakṛt-sahacāra-grahaṇāt sambandho vyāptir na sidhyati, bhūyastvam  
cā 'nanugatam. ato vyāpti-grahā-'sambhavan nā 'numānenā 'rtha-siddhir  
ity arthah.

samādhatte:

- 35 **niyata-dharma-sāhityam ubhayor ekatarasya vā vyāptih. 29.**  
dharma-sāhityam dharma-tāyām sāhityam, sahacāra iti yāvat. tathā



co 'bhayoḥ sādhyā-sādhana-yor ekatarasya sādhanā-mātrasya vā niyato 'vyabhicarito yaḥ saḥacāraḥ, sa vyāptir ity arthaḥ. ubhaya-or iti sama-vyāpti-pakṣe proktam. niyamaḥ cā 'nukūla-tarkeṇa grāhya iti na vyāpti-grahā-'sambhava iti bhāvaḥ.

vyāptir vakṣyamāṇa-çakty-ādi-rūpam padārthā-'ntaraṁ na bhavati 'ty 5  
āha :

**na tattvā-'ntaraṁ, vastu-kalpanā-prasakteḥ. 30.**

niyata-dharma-sāhityā-'tiriktā vyāptir na bhavati ; vyāptitvā-'çrayasya vastuno 'pi kalpanā-prasaṅgāt. asmābhis tu siddha-vastuna eva vyāpti-tva-mātraṁ klptam ity arthaḥ. 10

para-matam āha :

**nija-çakty-udbhavam ity ācāryāḥ. 31.**

apare tv ācāryā « vyāpyasya sva-çakti-janyaṁ çakti-viçeṣa-rūpam tattvā-'ntaram eva vyāptir » ity āhuḥ. nija-çakti-mātraṁ tu yāvad-dravya-sthāyitayā na vyāptiḥ ; deçā-'ntara-gatasya dhūmasya vahny-avyāpyatvāt. 15  
deçā-'ntara-gamanena ca sā çaktir nāçyata iti no 'kta-lakṣaṇe 'tivyāptiḥ. sva-mate tū 'tpatti-kālā-'vacchinnatvena dhūmo viçeṣaṇīya iti bhāvaḥ.

**ādheya-çakti-yoga iti Pañçaçikhaḥ. 32.**

buddhy-ādiṣu prakṛty-ādi-vyāpyatā-vyavahārād ādhāratā-çaktir vyāpa-katā, 'dheyatā-çaktimattvaṁ ca vyāpyatvam iti Pañçaçikha ity arthaḥ. 20

« nanv ādheya-çaktiḥ kim-arthaṁ kalpyate ? vyāpyasya vastunaḥ sva-rūpa-çaktir eva vyāptir astu. » tatrā 'ha :

**na svarūpa-çaktir niyamah, punar-vāda-prasakteḥ. 33.**

svarūpa-çaktis tu niyamo vyāptir na bhavati, pāunaruktya-prasaṅgāt ; « ghaṭaḥ kalaça » iti-vad « buddhir vyāpye » 'ty atrā 'py arthā-'bhedene 'ty 25  
arthaḥ. — svarūpam iti vaktavye çakti-pado-'pādānaṁ vyāpter vyāpya-dharmato-'papādanāya.

pāunaruktyaṁ svayam eva vivṛṇoti :

**viçeṣaṇā-'narthakya-prasakteḥ. 34.**

pūrva-sūtra eva vyākhyāta-prāyam idam. 30

dūṣaṇā-'ntaram āha :

**pallavā-'diṣv anupapatteç ca. 35.**

pallavā-'diṣu vṛkṣā-'di-vyāpyatā 'sti ; svarūpa-çakti-mātraṁ tu tasya lakṣaṇaṁ na sambhavati ; chinna-pallave 'pi svarūpa-çakter anapāyena

tadānīm api vyāpyatā-'patter ity arthaḥ. ādheya-çaktis tu ccheda-kāle vinaṣṭe 'ti na tadānīm vyāptir iti bhāvaḥ.

« nanu kim Pañcaçikkena nija-çakty-udbhavo vyāptir eva 'no 'cyate? tarhi dhūmasya vahny-ādheyatvā-'bhāvād vahny-avyāpyatā-'pattir » iti.  
5 tatrā 'ha:

**ādheya-çakti-siddhāu nija-çakti-yogaḥ, samāna-nyāyāt. 36.**

ādheya-çakter vyāptitva-siddhāu nija-çakty-udbhavo 'pi vyāptitvena siddha eva; samāna-nyāyād, yukti-sāmyād ity arthaḥ. ananugamas tu nānā-'rtha-çabda-van na doṣāya. — evaṃ sva-mate 'pi nānāvidha-sahacārā  
10 eva vyāptayo bodhyāḥ. na cāi « 'vam apy anumiti-hetutve vyāptīnām ananugamaḥ syād » iti vācyam; tṛṇā-'raṇi-many-ādi-vat kārya-gata-vāijātyā-'dy-upapatter iti.

« pañcā-'vayava-yogād guṇā-'di-siddhir » iti yad uktaṃ, tad-upapāda-nāya vyāpti-nirvacanena 'numāna-prāmāṇye bādhakam apāstam. idānīm  
15 pañcā-'vayava-rūpa-çabdasya jñāna-janakatvo-'papattaye çabda-çakty-ādi-nirvacanena tad-anupapatti-rūpaṃ çabda-prāmāṇye pareṣām bādhakam apāsyate:

**vācya-vācaka-bhāvaḥ sambandhaḥ çabdā-'rthayoḥ. 37.**

arthe vācyatā-'khyā çaktiḥ, çabde vācakatā-'khyā çaktir asti. sāi 'va  
20 tayoh sambandho, 'nuyogitā-vat. taj-jñānāc chabdenā 'rtho-'pasthitir ity arthaḥ.

çakti-grāhakāṇy āha:

**tribhiḥ sambandha-siddhiḥ. 38.**

āpto-'padeṣo vṛddha-vyavahārāḥ prasiddha-pada-sāmānādhikarāṇyam  
25 ity etāis tribhir ukta-sambandho grhyata ity arthaḥ.

**na kārye niyama, ubhayathā darçanāt. 39.**

sa ca çakti-grahaḥ kārya eva bhavatī 'ti niyamo nā 'sti; loke kārya-vad akārye 'pi vṛddha-vyavahārā-'di-darçanād ity arthaḥ. yathā hi « gām ānaye » 'ty-ādi-kārya-para-vākyād vṛddhasya gavā-'nayanā-'di-vyavahāro  
30 drçyata, evam eva « putras te jāta » ity-ādi-siddha-para-vākyād api pulakā-'di-vyavahāro drçyata iti. siddhā-'rtha-çabda-prāmāṇya-siddhāu ca viveke vedānta-prāmāṇyaṃ siddham ity āçayaḥ.

« nanu bhavatu loke siddhe çakti-grahaḥ; artha-pratyayā-'di-darçanāt. vede tu katham bhaviṣyati; akārya-bodhana-vāiyarthayād? » iti. tatrā 'ha:  
35 loke vyutpannasya vedā-'rtha-pratitiḥ. 40.

loke çabda-çakti-vyutpannasya puruṣasya tad-anusāreṇāi 'va vedā-'rtha-



pratītiḥ; na hi loke caktir bhinnā, vede ca bhinnā; < ya eva lāukikās, ta eva vāidikā > iti nyāyāt. ato loke siddhā-rtha-paratva-siddhāu vede 'pi tat sidhyatī 'ty arthaḥ. siddha-viveka-pratipādanasya cā 'vidyā-nivṛtti-dvārā mokṣaḥ phalam; yathā loke < putras te jāta > ity-ādi-pratipādanasya harṣā-'dih phalam iti na tad-vāiyarthyam.

5

atra cañkate:

na tribhir, apāuruṣeyatvād vedasya, tad-arthasyā 'tindriyatvāt. 41.

« nanu tribhir āpto-'padeṣā-'dibhir veda-ṣabde na cakti-grahaḥ sambhavi; vedasyā 'pāuruṣeyatvena tad-artheṣv āpto-'padeṣā-'bhāvāt; tathā 10 vedā-rthasyā 'tindriyatayā tatra vṛddha-vyavahārasya prasiddha-pada-sāmānādhikaranyasya ca grahītum ačakyatvād ity arthaḥ.

tatrā 'tindriyā-rthatvam ādāu nirākaroti:

na, yajñā-'deḥ svarūpato dharmatvaṃ, vāiṣṭyāt. 42.

yad uktam, tan na, yato devato-'ddeṣyaka-dravya-tyāgā-'di-rūpasya 15 yajña-dānā-'deḥ svarūpato eva dharmatvaṃ, veda-vihitavān, vāiṣṭyāt, prakṛṣṭa-phalakatvāt. yajñā-'dikam ce 'echā-'di-rūpatvān nā 'tindriyam, na tu yajñā-'di-viṣayakā-'pūrvasya dharmatvaṃ, yena veda-vihitasyā 'tindriyatā syād ity arthaḥ. « nanu tathā 'pi devatā-'dy-atīndriyā-rtha-ghaṭitatvam astī » 'ti cen, na; atīndriyeṣv api padārthatā-'vacchedakena 20 sāmānya-rūpeṇa pratīter vakṣyamānatvād iti.

yac co 'ktam < apāuruṣeyatvenā 'pto-'padeṣā-'bhāva > iti, tad api nirākaroti:

nija-caktir vyutpattyā vyavacchidyate. 43.

apāuruṣeyatve 'pi vedānām svābhāvikī yā 'rtheṣu caktir asti, sāi 'vā 25 'ptāir vṛddha-paramparābhir vyutpattyā < 'sya ṣabdasyā 'yam artha > ity evam-rūpayā vyavacchidyate, ṣiṣyebhyo 'rthā-'ntarād vyāvartyo 'padiṣyate; na tv ādhunika-ṣabda-vat svayam saṃketyate, yena pāuruṣeyatvā-'pekṣā syād ity arthaḥ.

« nanu tathā 'py atīndriya-devatā-phalā-'diṣu katham cakti-graho 30 vāidika-padānām syāt? » tatrā 'ha:

yogyā-'yogyeṣu pratīti-janakatvāt tat-siddhiḥ. 44.

pratyakṣā-'pratyakṣeṣu padārtheṣu sāmānya-dharma-puraskāreṇa tat-siddhiḥ cakti-graho bhavati; sādharanyena padānām pratīti-janakatvasyā 'nubhava-siddhatvāt. viṣeṣas tu: atīndriyo 'pūrva eva vākyā-rtho, na ca 35 tasya grahaṇam prāg apekṣyata ity arthaḥ.

ṣabda-prāmānya-prasaṅgenāi 'va ṣabda-gataṃ viṣeṣaṃ avadhārayati:  
na nityatvaṃ vedānāṃ, kāryatva-ṣruteḥ. 45.

“sa tapo 'tapyata; tasmāt tapas tepānāt trayo vedā ajāyante” 'ty-  
ādi-ṣruter vedānāṃ na nityatvam ity arthaḥ. veda-nityatā-vākyāni ca  
6 sajātīyā-'nupūrvī-pravāhā-'nuccheda-parāṇi.

«tarhi kim pāuruṣeyā vedāḥ?» ne 'ty āha:

na pāuruṣeyatvaṃ, tat-kartuḥ puruṣasyā 'bhāvāt. 46.

īṣvara-pratiṣedhād iti ṣeṣaḥ. sugamam.

«aparaḥ kartā bhavatv» ity ākāṅkṣāyām āha:

10 muktā-'muktayor ayogyatvāt. 47.

jīvan-mukta-dhurīṇo Viṣṇur viṣuddha-sattvatayā niratiṣaya-sarva-jñā-  
'pi vīta-rāgatvāt sahasra-ṣākha-veda-nirmāṇā-'yogyaḥ. amuktas tv asarva-  
jñātvād evā 'yogya ity arthaḥ. na cā «'sāṃkhya-prāṇi-pālanā-'di-vyāpāra-  
vad evā 'sāṃkhya-veda-nirmāṇam apy upapadyatām» iti vācyaṃ; svayaṃ  
15 sphurad-vedebhyo 'rtham pratītyāi 'va pālanā-'diṣu pravṛtteḥ.

«nanv evaṃ apāuruṣeyatvān nityatvam evā 'gatam?» tatrā 'ha:

nā 'pāuruṣeyatvān nityatvam aṅkurā-'di-vat. 48.

spaṣṭam.

«nanv aṅkurā-'diṣv api kāryatvena ghaṭā-'di-vat pāuruṣeyatvam anu-  
20 meyam?» tatrā 'ha:

teṣāṃ api tad-yoge dṛṣṭa-bādhā-'di-prasaktiḥ. 49.

«yat pāuruṣeyaṃ, tac charīra-janyam» iti vyāptir loke dṛṣṭā. tasyā  
bādhā-'dir evaṃ sati syād ity arthaḥ.

«nanv ādi-puruṣo-'ccaritatvād vedā api pāuruṣeyā eve?» 'ty ata āha:

25 yasminn adṛṣṭe 'pi kṛta-buddhir upajāyate, tat pāuruṣeyam. 50.

dṛṣṭa ivā 'dṛṣṭe 'pi yasmin vastuni kṛta-buddhir buddhi-pūrvakatva-  
buddhir jñāyate, tad eva pāuruṣeyam iti vyavahriyata ity arthaḥ. etad  
uktam bhavati: na puruṣo-'ccaritatā-mātreṇa pāuruṣeyatvaṃ, ṣvāsa-pra-  
ṣvāsayoḥ suṣupti-kālīnayoh pāuruṣeyatva-vyavahārā-'bhāvāt, kim tu bud-  
30 dhi-pūrvakatvena. vedās tu niḥṣvāsa-vad evā 'dṛṣṭa-vaṣād a-buddhi-pū-  
vakā eva Svayambhuvah sakāṣāt svayam bhavanti. ato na te pāuruṣeyāḥ.  
tathā ca ṣrutis “tasyāi 'tasya mahato bhūtasya niḥṣvasitam etad yad  
Rgveda” ity-ādir iti.

«nanv evaṃ yathārtha-vākyā-'rtha-jñānā-'pūrvakatvāc chuka-vākya-  
35 sye 'va vedānāṃ api prāmānyaṃ na syāt?» tatrā 'ha:



nija-çakty-abhivyakteḥ svataḥ prāmāṇyam. 51.

vedānām nijā svābhāvikī yā yathārtha-jñāna-janana-çaktis, tasyā mantrā-yurvedā-dāv abhivyakter upalambhād akhila-vedānām eva svata eva prāmāṇyam sidhyati, na vakṛ-yathārtha-jñāna-mūlakatvā-dine 'ty arthaḥ. tathā ca Nyāya-sūtram: "mantrā-yurveda-prāmāṇya-vac ca tat-prāmāṇyam" iti. 5

"guṇā-dīnām ca nā 'tyanta-bādha" iti pratiññāyām nyāyena <sukhā-di-siddher> ity eko hetur upanyastaḥ prapañcitaḥ ca. sāmpratam tasyām eva hetv-antaram āha:

nā 'sataḥ khyānam nṛ-çṛṅga-vat. 52.

10

āstām tāvat pañcā-vayavena sukhā-di-siddhiḥ; jñāna-mātrād api tat-siddhiḥ. atyantā-sattve sukhā-dīnām jñānam eva no 'papadyate; nara-çṛṅgā-dīnām abhānād ity arthaḥ. tathā ca Brahma-sūtram: "nā 'bhāva upalabdher" iti. çuktirajata-svapna-manorathā-dāu ca manaḥ-pariṇāma-rūpa evā 'rthaḥ pratiyate, nā 'tyantā-sann iti vakṣyati. 15

«nanv evam guṇā-dir atyantam sann eva bhavatu, tathā ca "nā 'tyanta-bādha" ity atyanta-pada-vāiyartham» iti. tatrā 'ha:

na sato, bādha-darçanāt. 53.

atyanta-sato 'pi guṇā-der bhānam na yuktaḥ; vināçā-di-kāle bādha-darçanāt; cāitanye bhāsamānasya jagataḥ cāitanya eva bādha-darçanāc ca; 20 "athā 'ta ādeḥ: ne 'ti ne 'ti," "ne 'ha nānā 'sti kimcana," "yatra devā na devā, mātā na mātē" 'ty-ādi-çrutibhir nyāyāiç ce 'ty arthaḥ.

«nanv evam api sad-asadbhyām bhinnam eva jagad bhavatu; tathā 'py atyanta-bādha-pratişedhā-nupapattir» iti. tatrā 'ha:

nā 'nirvacanīyasya, tad-abhāvāt. 54.

25

sattvenā 'sattvena cā 'nirvacanīyasyā 'pi bhānam na ghaṭate; tad-abhāvāt, sad-asad-bhinna-vastv-aprasiddher ity arthaḥ. dṛṣṭā-nusāreṇāi 'va kalpanāyā āucityād iti bhāvaḥ. yā tu

"nā 'sad-rūpā na sad-rūpā māyā, nāi 'vo 'bhayā-tmikā,  
sad-asadbhyām anirvācyā mithyā-bhūtā sanātānī"

30

'ti smṛtis, tasyā ayam arthaḥ: māyā prakṛtiḥ sakāryā sūtra-traya-nirasta-prakāra-traya-rūpā na bhavati; kiṃ tu sad-asadbhyām anirvācyā, 'nir-dhāryā, <sad eve> 'ty <asad eve> 'ti vā nirdhārya vaktum açakyā; yato mithyā-bhūtā prati-kṣaṇam anyathātvaḥ gacchati. atha ca sanātānī, svarūpato nityā, sad-asad-rūpe 'ti yāvad iti. evam eva pradhānasya sakārya- 35  
sya niḥsattā-sattvaḥ Yoga-bhāṣye proktam iti.

« nanv evaṃ kim anyathā-khyātir eve 'ṣṭā? » ne 'ty āha :

**nā 'nyathā-khyātiḥ, sva-vaco-vyāghātāt. 55.**

« anyad vastv anyā-rūpeṇa bhāsate, na punar asato bhānam » ity api na yuktam ; sva-vaco-vyāghātāt, « asan na bhāsate saṃnikarṣā-dy-abhāvād »  
 5 ity sva-siddhānta-vyāghātāt ; asataḥ sambandhasya bhānā-bhyupagamād ity arthaḥ. yadi ca « sambandho 'py anyatra sann eva bhāsata » ity ucyate, tathā 'pi viśeṣya-viśeṣaṇā-nuyogika-pratīyogikatvayor grahe 'sat-khyātiḥ ; tad-agrahe ca ṣukti-rajatatva-samavāyānām viṣṇukhalānām eva bhānā-  
 'pattyā 'smad-abhiprete vivekā-graha eva paryavasānam ity anyathā-  
 10 khyāti-vaco-vyāghāta eva ; viśiṣṭa-bhramasyāi 'vā 'nyathā-khyāti-ṣabdā-rthatvād iti. api ca jñānasyā 'rtha-vyabhicāritve « jñānenā 'rtha-siddhir » iti sva-vaco vyāhanyeta. tad uktam :

“ jñānasya vyabhicāritve viṣvāsaḥ kim-nibandhana? ” iti.

etad-upapatty-arthaṃ kalpanā-sahasre tu gāuraveṇa lāghavād asan-  
 15 sargā-graha evo 'bhaya-siddho vyavahāra-hetutayā kalpayitum yukta iti. kim ca jñānatvā-viśeṣeṇa jñānāyor bādhyā-bādhaka-bhāve niyāmakā-dy-abhāvaḥ ce 'ti dik.

“ nā 'tyanta-bādha ” iti pūrvo-ktaṃ vivṛṇvānaḥ sva-siddhāntam upa-saṃharati :

**20 sad-asat-khyātir bādhyā-bādhāt. 56.**

sad-asat-khyātir eva sarveṣāṃ guṇā-dīnām kutaḥ? bādhyā-bādhāt. tatra svarūpeṇā 'bādhaḥ sarva-vastūnām, nityatvāt ; saṃsargatas tu bādhaḥ sarva-vastūnām cāitanye 'sti, yathā ṣukty-ādāu buddhi-stha-rajatā-deḥ, sphaṭikā-diṣu vā lāuhityā-des, tadvat. tathā 'vasthābhir api bādho 'khila-  
 25 paripāminām kālā-diṣv ity arthaḥ. bādhaḥ ca pratipanna-dharminī niṣe-dha-buddhi-viṣayatvam ; asattvam tv abhāvaḥ, so 'py adhikarāṇa-svarūpa iti.

na ca « sad-asattvayor virodha » iti vācyam ; prakāra-bhedenā 'virodhāt. yathā hi lāuhityam bimba-rūpeṇa sat sphaṭika-gata-pratibimba-rūpeṇa cā  
 30 'sad iti dṛṣṭam, yathā vā rajataṃ vaṇig-vīthi-stha-rūpeṇa sac ṣukty-adhyasta-rūpeṇa cā 'sat, tathāi 'va sarvaṃ jagat svarūpataḥ sac cāitanyā-dāv adhyasta-rūpeṇa cā 'sad iti. tad uktam :

“ arthe hy avidyamāne 'pi saṃsṛtir na nivartate  
 dhyāyato viśayān asya, svapne 'narthā-gamo yathe ” 'ti.

35 evam evā 'vasthā-bhedenā 'pi sad-asattvam aviruddham. yathā hi vṛkṣā-diḥ prarūḍhā-dy-avasthābhiḥ sann apy aṅkurā-dy-avasthābhir asan bhavati, tathāi 'va prakṛty-ādikaṃ sad-asad-ātmakam iti. tad uktam :



“nityadā hy aṅga bhūtāni bhavanti na bhavanti ca  
kālenā 'lakṣya-vegena sūkṣmatvāt tan na dṛcyaata” iti.

etat sūtro-'ktaṃ ca prapañcasya sad-asattvaṃ smaryate :

“avyaktaṃ kāraṇaṃ yat, tan nityaṃ sad-asad-ātmakam,  
pradhānam prakṛtiḥ ce 'ti yad āhus tattva-cintakā” iti.

5

etac cā 'smābhir Brahma-mīmāṃsā-bhāṣye Yogavārttike ca prapañ-  
citam iti dik.

ayaṃ vicāraḥ paryāptaḥ ; idānīm ṣabda-vicāraḥ prasaṅgā-'gata āgan-  
tukatayā 'nte prastūyate :

**pratīty-apratītibhyāṃ na sphoṭā-'tmakaḥ ṣabdaḥ. 57.**

10

pratyeka-varṇebhyo 'tiriktaṃ <kalaṣa> ity-ādi-rūpam akhaṇḍam eka-  
padaṃ sphoṭa iti yogāir abhyupagamyate, kambu-grīvā-'dy-avayavebhyo  
'tirikto ghaṭā-'dy-avayavi 'va; <eko ghaṭa> iti-vad <ekam padaṃ> ity anu-  
bhavāt; varṇānāṃ āḥu-vinācīṭayā melanā-'rtha-pratyāyakatvā-'sambhavāc  
ca. sa ca ṣabda-viṣeṣaḥ padā-'khyo 'rtha-sphuṭi-karaṇāt sphoṭa ity ucyate. 15  
sa ṣabdo 'pramāṇikaḥ. kutaḥ? pratīty-apratītibhyāṃ; sa ṣabdaḥ kim  
pratīyate na vā? ādye yena varṇa-samudāyenā 'nupūrvī-viṣeṣa-viṣiṣṭena  
so 'bhivyajyate, tasyāi 'vā 'rtha-pratyāyakatvam astu; kim antar-gaḍunā  
tena? antye tv ajñāta-sphoṭasya nā 'sty artha-pratyāyana-çaktir iti vyar-  
thā sphoṭa-kalpane 'ty arthaḥ. — yathā-kathaṃ-cid ekatā-pratyayasyā 'rtha- 20  
sādhakatve ca vanā-'der api pratyeka-vṛkṣā-'dibhyo 'tīrēkā-'patteḥ; <ekam  
vanam> ity-ādy-anubhava-sāmyād iti.

pūrvam vedānām nityatvam pratiśiddham; idānīm varṇa-nityatvam  
api pratiśedhati:

**na ṣabda-nityatvaṃ, kāryatā-pratīteḥ. 58.**

25

<sa evā 'yam ga-kāra> ity-ādi-pratyabhijñā-balād varṇa-nityatvaṃ  
na yuktaṃ; <utpanno ga-kāra> ity-ādi-pratyayenā 'nityatva-siddher ity  
arthaḥ. pratyabhijñā ca taj-jātīyatā-viśayiṇī; anyathā ghaṭā-'der api  
pratyabhijñayā nityatā-'patter iti.

ṣaṅkate:

30

**pūrva-siddha-sattvasyā 'bhivyaktir, dīpene 'va ghaṭasya. 59.**

«nanu pūrva-siddha-sattākasyāi 'va ṣabdasya dhvany-ādibhir yā 'bhi-  
vyaktis, tan-mātram utpatti-pratīter viśayaḥ.» abhivyaktāu dṛṣṭānto  
<dīpene 'va ghaṭasye> 'ti.

pariharati:

35

**sat-kārya-siddhāntaḥ cet, siddha-sādhanaṃ. 60.**

abhivyaktir yady atigatā-<sup>1</sup>vasthā-tyāgena vartamānā-<sup>2</sup>vasthā-lābha ity ucyate, tadā sat-kārya-siddhāntaḥ. tādṛṇa-nityatvaṃ ca sarva-kāryāṇāṃ eve 'ti siddha-sādhanaṃ ity arthaḥ.

yadi ca vartamānatayā sata eva jñāna-mātra-rūpiṇy abhivyaktir ucyate,  
5 tadā ghaṭā-<sup>1</sup>dīnām api nityatā-<sup>2</sup>pattih; ṣabdeṣv iva ghaṭā-<sup>3</sup>diṣv api kāraṇa-  
vyāpāreṇa jñānasyāi 'vo 'tpatti-pratīti-<sup>4</sup>viśayatvāu-<sup>5</sup>cityād iti bhāvaḥ.

ātmā-<sup>1</sup>dvāite pūrvā-<sup>2</sup>nuktaṃ api bādhakam upanyasaniyam ity etad-  
artham ātmā-<sup>3</sup>dvāita-nirāsaḥ punar ārabhyate:

**nā 'dvāitam ātmano, liṅgāt tad-bheda-pratīteḥ. 61.**

10 yady apy ātmanām anyo-<sup>1</sup>nyam bheda-vākya-vad abheda-vākyaṇy api  
santi, tathā 'pi nā 'dvāitaṃ, nā 'tyantam abhedaḥ; ajā-<sup>2</sup>di-vākya-sthāih  
prakṛti-tyāgā-<sup>3</sup>tyāgā-<sup>4</sup>di-liṅgāir bhedasyāi 'va siddher ity arthaḥ. na hy  
atyantā-<sup>5</sup>bhede tāni liṅgāny upapadyante; āupādhika-bhedena tādṛṇa-vākya-  
'papatter asambhavasyo 'ktatvāt. abheda-vākyaṇi tu sāmyā-<sup>6</sup>di-<sup>7</sup>ṣrutya-eka-  
15 vākyaṭayā 'vāidharṃyā-<sup>8</sup>di-lakṣaṇā-<sup>9</sup>bheda-paratayo 'papadyante; abhimānā-  
'di-nivṛtṭy-anyathā-<sup>10</sup>nupapattyā 'pi tat-paratvā-<sup>11</sup>vadhāraṇāc ce 'ti.

ātmanām abhede liṅgam bādhakam uktam. "ātmāi 've 'dam sarvam,"  
"brahmāi 've 'dam sarvam" iti ṣrutya 'tmano 'nātmabhir advāite tu praty-  
akṣam api bādhakam asti 'ty āha:

20 **nānā-<sup>1</sup>tmanā 'pi, pratyakṣa-bādhāt. 62.**

anātmānā 'pi bhogya-prapañcenā 'tmano nā 'dvāitam; pratyakṣeṇā 'pi  
bādhāt. ātmanaḥ sarva-bhogyā-<sup>2</sup>bhede ghaṭa-paṭayor apy abhedaḥ syāt;  
ghaṭā-<sup>3</sup>deḥ paṭā-<sup>4</sup>dy-abhinna-<sup>5</sup>tmā-<sup>6</sup>bhedāt. sa ca bheda-grāhaḥ-pratyakṣa-  
bādhita ity arthaḥ.

25 ṣiṣya-buddhi-vaiṣāradyaṃ prāptam apy artham viśadayati:

**no 'bhābhyām, tenāi 'va. 63.**

ubhābhyām samuccitābhyām apy ātmā-<sup>1</sup>nātmabhyām nā 'tyantā-  
'bhedaḥ; tenāi 'va hetu-dvayene 'ty arthaḥ.

«nanv evam "ātmāi 've 'dam" ity-ādi-<sup>2</sup>ṣrutinām kā gatiḥ?» iti.  
30 tatrā 'ha:

**anya-paratvam avivekānām tatra. 64.**

avivekānām aviveki-puruṣān prati tatrā 'dvāite 'nya-paratvam upā-  
sānā-<sup>1</sup>rthakā-<sup>2</sup>nuvāda ity arthaḥ. loke hi ṣarīra-<sup>3</sup>ṣarīriṇor bhogya-bhoktroḥ  
cā 'vivekenā 'bhedo vyavahariyate ('ham gāuro), ('mamā 'tmā Bhadrāsena),  
35 ity-ādiḥ. atas tam eva vyavahāram anūdyā tām eva prati tatho 'pāsanām  
ṣrutir vidadhāti sattva-<sup>4</sup>ṣuddhy-ādy-artham iti. ata eva paramā-<sup>5</sup>rtha-  
daṣṭyām upāśyānām ātmatvam pratiṣedhati ṣrutih:



“yan manasā na manute, yenā 'hur mano matam,  
tad eva brahma tvaṃ viddhi, ne 'daṃ, yad idam upāsata”

ity-ādine 'ti.

advāita-vādināṃ jagad-upādāna-kāraṇam api na sambhavatī 'ty āha :

nā 'tmā nā 'vidyā no 'bhayaṃ jagad-upādāna-kāraṇam, niḥ- 5  
saṅgatvāt. 65.

kevala ātmā ātmā-çritā vā 'vidyā samuccitaṃ vā kapāla-dvaya-vad  
ubhayaṃ na jagad-upādānaṃ sambhavatī; ātmano 'saṅgatvāt. saṅgā-  
'khyo hi yaḥ saṃyoga-viṣeṣas, tenāi 'va dravyāṇāṃ vikāro bhavati. ato  
'saṅgatvāt kevalasyā 'tmano 'dviṭiyasya no 'pādānatvaṃ nā 'vidyā-dvārā 10  
'pi sambhavatī; asaṅgatvenā 'vidyā-yogasya prāg eva nirastatvāt; avidyāyā  
adravyatvena dravyo-'pādānatvā-'yogāc ca; dravyatve tayāi 'va dvāita-  
prasaṅgāc ca. kiṃ cā 'vidyāyā upādānatvaṃ kvā 'py adṛṣtam; çukti-  
rajatā-'di-sthale hy avidyā nimittam iṣyate, mana evo 'pādānam; tad-  
dhetoḥ saṃskārasya mano-dharmatvād iti. pratyeko-'pādānatva-vad evo 15  
'bhayo-'pādānatvam apy asaṅgatvād evā 'sambhavī 'ty arthaḥ. Brahma-  
mīmāṃsāyāṃ tv avidyā 'dravya-rūpā puruṣā-çritā gagane vāyu-vad iṣyate,  
tādṛçū-'vidyā-dvārā ca brahmaṇo 'dhiṣṭhāna-kāraṇatvam eva. tac cā  
'smābhir apy anumanyate; asmad-ukta-prakṛter eva tāir avidyātvena  
paribhāṣaṇāt; ātmā-'rthatayā prapañcasyā 'tmany evā 'dhiṣṭhāne prakṛty- 20  
upādānatva-svikāra-sāmyāc ca. viṣeṣas tv ayam eva, yat tāiḥ saṃkalpa-  
pūrvikā prakṛter api pravṛttir iṣyate, 'smābhis tu ne 'ti. tāiç co 'ktam  
avibhāgenā 'dvāitam asmākam apī 'ṣṭam eva. “sad eva, sāumye, 'daṃ  
agra āsīd, ekam evā 'dviṭiyam” ity-ādi-çrutyā 'pi cā 'vibhāga-rūpam evā  
'dvāitam pratipādyate; “na tu tad dviṭiyam asti, tato 'nyad vibhaktaṃ, 25  
yat paçyed” iti çruty-antarāt. tathā co 'ktam :

“āsīj jñānam atho artha ekam evā 'vikalpitaṃ;  
taylor ekataro hy arthaḥ prakṛtiç co 'bhayā-'tmikā,  
jñānaṃ tv anyatamo bhāvaḥ, puruṣaḥ so 'bhidhīyata” iti.

avikalpitaṃ avibhaktaṃ. tasmād Vedāntānāṃ akhaṇḍā-'tmā-'dvāitaṃ nā 30  
'rthaḥ. tathā 'py ādhunikā vedāntino 'tratya-pūrvapakṣa-jātaṃ eva  
Brahma-mīmāṃsā-siddhāntatayā kalpayanti. tat tu Brahma-sūtrā-'nuk-  
tatvena praty-uta tad-virodhena cā 'smābhis tatrāi 'va nirākṛtaṃ iti. atra  
ca Brahma-mīmāṃsā-siddhānto na dūṣyate, 'pi tu Vedānteṣv āpūtataḥ  
sambhāvito 'rtha eva nirākriyata iti smartavyam. evam uttara-sūtreṣv 35  
api.

prakāṣa-svarūpa ātme 'ti svayaṃ siddhāntitaṃ. tatra “vijñānam  
ānandam brahme” 'ti çruter « ānando 'py ātmanaḥ svarūpam » iti pūrva-  
pakṣaṃ nirākaroti :

nāi 'kasyā 'nanda-cid-rūpatve, dvayor bhedāt. 66.

eka-dharminā ānanda-cāitanyo-'bhaya-rūpatvaṃ na bhavati; duḥkha-jñāna-kāle sukhā-'nanubhavana sukha-jñānāyor bhedād ity arthaḥ. na ca «jñāna-viśeṣaḥ sukham» iti vaktuṃ śakyate; ātma-svarūpa-jñānasyā  
5 'khaṇḍatvāt. ata eva cāitanyā-'nubhava-kāle sukhasyā 'varaṇam api vaktuṃ na śakyate; akhaṇḍatvenā 'nandā-'varaṇe <duḥkham jñānāmī> 'ty anubhavā-'nupapatteḥ. na hy ātmano 'ñā-bhedo 'sti, yenā 'nandā-'ñā-'varaṇe 'pi cāitanyā-'ñā bhāyād iti. na ca «ṣṛuti-balenāi 'te 'sat-tarkā» iti vācyam; “nā 'nandaṃ na nirānandam” ity-ādi-ṣṛutyā

10 “aduḥkham asukham brahma bhūta-bhavya-bhavā-'tmakam”

ity-ādi-smṛtyā cā 'nandā-'bhāvasyā 'pi pratipāditatvena tarkasyāi 'vā 'trā 'dārtavyatvāt; niṣedha-ṣṛuter eva balavattvasya ṣṛutyāi 'vo 'ktatvāc ca; anyathā satya-saṃkalpatvā-'di-ṣṛutibhir ātmana icchā-'di-dharmāṇam api prasaṅgād iti.

15 «nanv evam ānanda-rūpatā-ṣṛuteḥ kā gatiḥ?» tatrā 'ha:

duḥkha-nivṛtter gāuṇaḥ. 67.

duḥkha-nivṛttyā 'tmani ṣṛāuta ānanda-ṣabdo gāuṇa ity arthaḥ. gūṇaḥ cā 'tra parama-priyatvam; “tat preyaḥ putrād” ity-ādi-ṣṛuti-yukty-anubhavāir ātmanaḥ parama-priyatva-siddher iti bhāvaḥ. tad uktam:  
20 “sukham duḥkha-sukhā-'tyaya” iti. “na nirānandam” iti ṣṛutis tv āpādhikā-'nanda-parā, satya-saṃkalpatvā-'di-ṣṛuti-vad iti. yat tu nir-upādhī-priyatvenā 'tmanaḥ sukha-rūpatvā-'numānaṃ kaṇcid āha, taṃ na; duḥkhā-'bhāva-rūpatayā 'pi premo-'papatteḥ; sukhavā-'di-vad ātmatvasyā 'pi prema-prayojakatvāc ca; anyathā para-sukhe 'pi premā-'patter iti.

25 gāuṇa-prayoge bījam āha:

vimukti-praçaṅsā mandānām. 68.

mandān ajñān prati duḥkha-nivṛtti-rūpām ātma-svarūpa-muktiṃ sukhatvena ṣṛutīḥ stānti prarocanā-'rtham ity arthaḥ.

antaḥkaraṇo-'tpatteḥ pūrvo-'ktāyā āñjasyeno 'papattaye mano-vāibhava-  
30 pūrvapakṣam apākaroti:

na vyāpakatvam manasaḥ, karaṇatvād indriyatvād vā. 69.

manaso 'ntaḥkaraṇa-sāmānyasya na vibhutvaṃ, karaṇatvād, vāsy-ādi-vat. vā-ṣabdo vyavasthita-vikalpe: indriyatvād apy antaḥkaraṇa-viśeṣasya tṛtīyasya na vibhutvam ity arthaḥ. deha-vyāpi-jñānā-'dikaṃ tu madhyama-  
35 parimāṇenāi 'vo 'papadyata iti.

atrā 'prayojakatva-ṣaṅkāyām anukūla-tarkam āha:



sakriyatvād, gati-çruteḥ. 70.

ātmano lokā-'ntara-gamana-çravaṇena tad-upādhi-bhūtasya 'ntaḥkara-  
nasya sakriyatve siddhe na vibhutvaṃ sambhavatī 'ty arthaḥ.

kāryatvo-'papattaye manaso niravayavatvam api nirākaroti:

na nirbhāgatvaṃ, tad-yogād, ghaṭa-vat. 71.

5

tac-chabdaḥ pūrva-sūtra-sthe-'ndriyam parāmṛṣati. manaso na nirava-  
yavatvam, aneke-'ndriyeṣv ekadā yogāt, kiṃ tu ghaṭa-van madhyama-  
parimāṇaṃ sāvayavam ity arthaḥ. kāraṇā-'vasthaṃ cā 'ntaḥkaraṇam aṇv  
eve 'ti bodhyam.

manaḥ-kālā-'dīnāṃ nityatvam pratiṣedhati:

10

prakṛti-puruṣayor anyat sarvam anityam. 72.

sugamam. — kāraṇā-'vasthaṃ cā 'ntaḥkaraṇā-'kāçā-'dikam prakṛtir evo  
'cyate, na tu buddhy-ādikam; vyavasāyā-'dy-asādhāraṇa-dharmā-'bhāvāt.

« nanu

“māyāṃ tu prakṛtiṃ vidyān, māyinaṃ tu mahe-'çvaram;  
asyā 'vayava-bhūtāis tu vyāptaṃ sarvam idaṃ jagad ”

15

ity-ādi-çrutibhiḥ pum-prakṛtyor api sāvayavatvād anityatvam » iti. tatrā  
'ha:

na bhāga-lābho bhāgino, nirbhāgatva-çruteḥ. 73.

bhāginaḥ puruṣasya pradhānasya cā 'vayavo na yujyate; niravayava-  
tva-çruteḥ

“niṣkalaṃ niṣkriyaṃ çāntaṃ niravadyaṃ nirañjanam ”

ity-ādine 'ty arthaḥ. ukta-çrutiç cā 'kāçā-jalayor iva pitā-putra-cetanayor  
iva cā 'vibhāga-mātreṇā 'ñçā-'ñçi-bhāvam bodhayatī 'ti.

duḥkha-nivṛttir mokṣa ity uktam. tad-avadhāraṇāya tatra mokṣe  
pareṣāṃ matāni nirākaroti:

nā 'nandā-'bhivyaktir muktir, nirdharmatvāt. 74.

ātmany ānanda-rūpo 'bhivyakti-rūpaç ca dharmo nā 'sti; svarūpaṃ ca  
nityam eve 'ti na sādhana-sādhyam. ato nā 'nandā-'bhivyaktir mokṣa ity  
arthaḥ. ānandā-'bhivyaktiç ca Brahma-lokā-'dāu gāuṇī muktir eve 'ti  
bhāvaḥ; anyathā “vidvān harṣa-çokāu jahātī” 'ti çruti-virodhāt. kiṃ cā  
'bhivyakter ātma-dharmatve 'pi sā kiṃ nityā 'nityā vā? ādye siddhatvenā  
'puruṣārthatvam; antye janya-bhāvasya vināçitayā mokṣasya nāçā-'pattiḥ.  
tasmād « ānandā-'bhivyaktir mukhya-mokṣa » iti navīna-vedāntināṃ apa-  
siddhānta eve 'ti dik.

35

na viṣeṣa-guṇo-'cchittis, tadvat. 75.

aṣeṣa-viṣeṣa-guṇo-'chedo 'pi na muktiḥ; tadvat, nirdharmatvād eve 'ty arthaḥ. « nanu tarhi duḥkha-nivṛttir eva katham mokṣa uktaḥ; duḥkhā-'bhāvasyā 'pi dharmatvād? » iti cen, na; asmābhir bhogyatā-samban-  
5 dhenāi 'va duḥkhā-'bhāvasya puruṣārthatā-vacanād iti.

na viṣeṣa-gatir niṣkriyasya. 76.

Brahma-loka-gatir api na mokṣaḥ; ātmano niṣkriyatvena gaty-abhā-  
vāt. liṅga-ṣarīrā-'bhyupagame ca na mokṣo ghaṭata ity arthaḥ.

nā 'kāro-'parāgo-'cchittih, kṣaṇikatvā-'di-doṣāt. 77.

10 « kṣaṇika-jñānam evā 'tmā, tasya viśayā-'kāratā bandhas, tad-vāsanā-  
'khyo-'parāgasya nāḥ mokṣa » iti yan nāstika-mataḥ, tad api na; kṣaṇi-  
katvā-'di-doṣeṇa mokṣasyā 'puruṣārthatvād ity arthaḥ.

nāstikasyāi 'va mukty-antaram dūṣayati:

na sarvo-'cchittir apuruṣārthatvā-'di-doṣāt. 78.

15 jñāna-rūpasyā 'tmanaḥ sāmagryeṇāi 'vo 'cchittir api na mokṣaḥ; ātma-  
nāḥasya loke puruṣārthatvā-'darṣanā-'dibhya ity arthaḥ.

evam cūnyam api. 79.

jñāna-jñeyā-'tmakā-'khila-prapañca-nāḥo 'py evam ātma-nāḥenā 'puru-  
ṣārthatvān na mokṣa ity arthaḥ.

20 saṃyogāḥ ca viyogā-'ntā iti na deḥā-'di-lābho 'pi. 80.

prakṛṣṭa-deḥa-dhanā-'ṅganā-'di-svāmyam api na mokṣo, yataḥ

“saṃyogāḥ ca viyogā-'ntā, maraṇā-'ntaḥ ca jīvanam”

iti cūyata ity arthaḥ. tathā ca vināṣitvāt svāmyaḥ na muktir iti.

na bhāgi-yogo bhāgasya. 81.

25 bhāgasyā 'ṇasya jīvasya bhāginy aṇṇini paramā-'tmani layo na  
mokṣaḥ; « saṃyogā hi viyogā-'ntā » ity-ukta-hetoh; iṣvarā-'nabhyupagamāc  
ca; tathā sva-layasyā 'puruṣārthatvāc ce 'ty arthaḥ.

nā 'nimā-'di-yogo 'py, avaṣyambhāvitvāt tad-ucchitter, itara-  
yoga-vat. 82.

30 aṇimā-'dy-aiṣvarya-sambandho 'pi na muktiḥ; aiṣvarya-'ntara-sam-  
bandha-vad eva tasyā 'py uccheda-niyamād ity arthaḥ.

« itara-viyoga-vad » iti pāṭhe tū 'cchittāv ayaḥ drṣṭāntaḥ.



ne 'ndrā-'di-pada-yogo 'pi, tadvat. 83.

Indrā-'dy-aiçvarya-lābho 'pi na muktiḥ; itarāi-'çvarya-vat kṣayaṣṇutvād ity arthaḥ.

indriyāṇām āhamkārikatvaṃ yad uktam, tatra para-vipratipattiṃ nirākaroti: 6

na bhūta-prakṛtitvam indriyāṇām, āhamkārikatva-çruteḥ. 84.

sugamā yojanā. — pūrvam sva-siddhānto 'vadhṛtaḥ; asmiñç cā 'dhyāye para-pakṣo nirākriyata ity apāunaruktyam.

çakty-ādikam api tattvam asti 'ty āçayena pareṣām padārtha-pratiniyamam tan-mātra-jñānān muktiṃ ca nirākaroti: 10

na ṣaṭ-padārtha-niyamas tad-bodhān muktiç ca. 85.

«dravya-guṇa-karma-sāmānya-viçeṣa-samavāyā eva padārthā» iti yad vāiçeṣikāṇām niyamo, yaç ca «taj-jñānān mokṣa» ity abhyupagamaḥ, so 'prāmāṇikaḥ; çakty-ādy-atirekāt; pṛthivy-ādi-nava-dravyebhyaḥ prakṛter atirekāc ca; tathā prakṛti-vivekād eva mokṣasyo 'ktatvād ity arthaḥ. 15  
gandhā-'di-mattvenāi 'va hi pṛthivy-ādi-vyavahāro, gandhā-'diç ca sāmānya-vasthāyām nā 'sti. ataḥ pṛthivītvā-'di-jātir api ghaṭatvā-'di-vat kārya-mātra-vṛttir iti. tad uktam:

“nā 'ho, na rātrir, na nabho, na bhūmir,  
nā 'sīt tamo jyotir abhūn, na cā 'nyat  
çabdā-'di buddhy-ādy-upalabhyam; ekam  
prādhānikam brahma pumāns tadā 'sīd ” iti.

20

ṣoḍaça-'diṣv apy evam. 86.

nyāya-pāçupatā-'di-mateṣu ṣoḍaça-'diṣv api na niyamo, na vā tanmātra-jñānān muktiḥ; ukta-rūpeṇa padārthā-'dhikyād ity arthaḥ. asman-mate 25  
tu nityam padārtha-dvayam eva; nityā-'nitya-sādhāraṇās tu padārthāḥ pañca-viñçatir eve 'ti niyamaḥ. pañca-viñçati-dravyeṣv eva guṇa-karma-sāmānya-çakty-ādinām antarbhāva iti.

pañca-bhūtānām pūrvo-'kta-kāryatvo-'papatty-artham vāiçeṣikā-'dy-abhyupagatam pāṛthivā-'dy-aṇu-nityatvam apākaroti: 30

nā 'ṇu-nityatā, tat-kāryatva-çruteḥ. 87.

pṛthivy-ādy-aṇūnām nityatā nā 'sti; teṣām aṇūnām api kāryatva-çruter ity arthaḥ. yady apy asmābhiḥ sū çrutir na drçyate, kāla-luptatvā-'dinā, tathā 'py ācārya-vākyān Manu-smaraṇāc cā 'numeyā; yathā Manuḥ:

“aṇvyo mātṛā vināçinyo daça-'rdhānām ca yāḥ smṛtāḥ,  
tābhiḥ sārddham idam sarvaṃ sambhavaty anupūrvaça ” iti.

35

daṣā-'rdhānām pṛthivy-ādi-pañca-bhūtānām. na cā 'tra vākye 'ṇu-ṣabdena dvy-aṇukā-'dy eva grāhyam» iti vācyam; saṃkoce pramāṇā-'bhāvād iti. atrā 'ṇu-ṣabdo bhūta-paramā-'ṇu-para eva. vāiṣeṣikā-'dy-abhimatām ca tasya nityatvam anena sūtreṇa nirākriyate, na tv aṇu-parimāṇa-dravya-  
 5 sāmānyasya nityatvam; rajo-guṇasya cāṇicalyā-'nurodhenā 'ṇutva-siddheḥ; madhyama-parimāṇatve nityatvasya vibhutve ca kriyāyā anupapatter iti.

«nanu niravayavasya paramā-'ṇoḥ katham kāryatvam ghaṭate?» tatrā 'ha:

**na nirbhāgatvam, kāryatvāt. 88.**

10 ṣṛuṭi-siddha-kāryatvā-'nyathā-'nupapattyā pṛthivy-ādy-aṇūnām na nir-avayavatvam ity arthaḥ. ata eva tanmātrā-'khyā-sūkṣma-dravyāṇy eva pṛthivī-'dy-aṇūnām avayavā iti Pātañjala-bhāṣye Vyāsa-devāiḥ pratipādi-  
 tam. «pṛthivī-paramā-'ṇur, jala-paramā-'ṇur» ity-ādi-vyavahāras tu pṛthivy-  
 15 ādīnām apakarṣa-kāṣṭhā-'bhiprāyeṇai 'va. ataḥ prakṛti-paryantam aṇutve 'pi na kṣatir iti. yady api tanmātreṣv api gandhā-'dy asti, tathā 'pi tasyā 'pratyakṣatayā na pṛthivītvā-'di-niyāmakatvam; vyakta-ṣānta-ghorā-'di-  
 viṣeṣavato vyakta-gandhā-'der eva pṛthivītvā-'di-siddheḥ. ato na tan-  
 mātrāṇi pṛthivy-ādayaḥ. teṣu ca sūkṣma-bhūta-vyavahāro bhūta-sākṣāt-  
 kāraṇatvā-'dinai 've 'ty api bodhyam.

20 «prakṛti-puruṣa-sākṣātkāro na sambhavati; rūpasya dravya-sākṣātkāra-  
 hetutvād» iti nāstikā-'kṣepam nirākaroti:

**na rūpa-nibandhanāt pratyakṣa-niyamaḥ. 89.**

rūpād eva nimittāt pratyakṣate 'ti niyamo nā 'sti; dharmā-'dinā 'pi  
 sākṣātkāra-sambhavād ity arthaḥ. vyañjakā-'niyamasyā 'ñjanā-'dāu drṣṭa-  
 25 tvenā 'doṣatvāt. ato bahir-dravya-lāukika-pratyakṣam praty evo 'dbhūta-  
 rūpam vyañjakam iti bhāvaḥ.

«nanv evam kim aṇu-parimāṇam vastv asti, na ve?» 'ty ākāṅkṣāyām  
 parimāṇa-nirṇayam karoti:

**na parimāṇa-cāturvidhyam, dvābhyām tad-yogāt. 90.**

30 aṇu mahad dīrgham hrasvam iti parimāṇa-cāturvidhyam nā 'sti, dvāi-  
 vidhyam tu vartata eva; dvābhyām tad-yogāt, dvābhyām evā 'ṇu-mahat-  
 parimāṇābhyām cāturvidhya-sambhavād ity arthaḥ. mahat-parimāṇasyā  
 'vāntara-bhedāv eva hi hrasva-dīrghau; anyathā vakrā-'di-rūpāiḥ parimāṇā-  
 'nantya-prasaṅgād iti.

35 tatrā 'sman-naye 'ṇu-parimāṇam ākāṣasya kāraṇam guṇa-viṣeṣam var-  
 jayitvā bhūte-'ndriyāṇām mūla-kāraṇeṣu sattvā-'di-guṇeṣu mantavyam.



anyatra yathā-yogyam madhyamā-'di-parama-mahattvā-'nta-parimāṇāni, tāni ca mahattvasyāi 'vā 'vāntara-bhedā iti.

puruṣāi-'katvaṃ sāmānyene 'ti kaṇṭhata evo 'ktam, prakṛter ekatvaṃ sāmānyene 'ty arthād uktam. tad-arthaṃ sāmānyeṣu nāstika-vipratipattiṃ nirākaroti: 5

**anītyatve 'pi sthīratā-yogāt pratyabhijñānaṃ sāmānyasya. 91.**

vyaktīnām anītyatve 'py asthīratve 'pi <sa evā 'yam ghaṭa> iti sthīratā-yogena yat pratyabhijñānaṃ, tat sāmānyasya; sāmānya-viśayakam eva tat pratyabhijñānaṃ ity arthaḥ.

tasmān na sāmānyā-'palāpo yukta ity āha: 10

**na tad-apalāpas, tasmāt. 92.**

sugamam.

<nanv a-tad-vyāvṛtti-rūpeṇā 'bhāvenāi 'va pratyabhijñā 'papādanīyā, sāi 'va ca sāmānya-ṣabdā-'rtho 'stu?> tatrā 'ha:

**nā 'nya-nivṛtti-rūpatvam, bhāva-pratīteḥ. 93.** 15

<sa evā 'yam> iti bhāva-pratyayān nivṛtti-rūpatvaṃ na sāmānyasye 'ty arthaḥ. anyathā hi <nā 'yam aghaṭa> ity eva pratīyeta. kiṃ cā 'nya-vyāvṛtti-ṣabdasyā 'ghaṭa-vyāvṛttiḥ ity artho vācyaḥ; tatrā 'ghaṭatvaṃ ghaṭa-sāmānya-bhinnatvaṃ iti sāmānyā-'bhyupagama evā 'patita iti.

<nanu sādṛṣya-nibandhanā pratyabhijñā bhaviṣyati.> tatrā 'ha: 20

**na tattvā-'ntaraṃ sādṛṣyam, pratyakṣo-'palabdheḥ. 94.**

bhūyo-'vayavā-'di-sāmānyād atiriktaṃ na sādṛṣyam asti; pratyakṣata eva sāmānya-rūpatayo 'palambhād ity arthaḥ.

<nanu svābbhāvīkī ṣaktir eva sādṛṣyam astu, na tu tat sāmānyam> ity ācaṅkāṃ apākaroti: 25

**nija-ṣakty-abhivyaktir vā, vāiṣiṣṭyāt tad-upalabdheḥ. 95.**

vastunaḥ svābbhāvika-ṣakti-viṣeṣo-'tpādo 'pi na sādṛṣyam; ṣakty-upalabdhitaḥ sādṛṣyo-'palabdher vilakṣaṇatvāt. ṣakti-jñānaṃ hi nā 'nyadharmi-jñāna-sāpekṣam; sādṛṣya-jñānaṃ punaḥ pratiyogi-jñānaṃ apekṣate, 'bhāva-jñāna-vad iti jñānayoḥ vilakṣaṇyam ity arthaḥ; sādṛṣyasya kādā- 30 eitkasyā 'pi darśanāt. yāvad-dravya-sthāyi-ṣakti-vyāvartanāyā 'bhivyakti-padam iti.—kiṃ ca dharmiṇaḥ ṣakti-sāmānyam na sādṛṣyam; bālyā-'vasthāyām api yuva-sādṛṣyā-'patteḥ; kiṃ tu yuvā-'di-kālīnaḥ ṣakti-viṣeṣo yuvā-'di-sādṛṣyam iti vaktavyam. tathā ca prati-vyakty-ananta-ṣakti-kalpanā-'pekṣayā sarva-vyaktyi-sādhāraṇāi-'ka-sāmānya-kalpanāi 'va yukte 'ti. 35

«nanu tathā 'pi ghaṭā-di-samjñakatvam eva ghaṭa-vyaktinām anyo-  
'nyam sādṛṣyam astu; evam paṭā-dīnām api. tathā ca tenāi 'vā 'nugata-  
pratyayo-'papattāv alam sāmānyena.» tatrā 'ha:

**na samjñā-samjñi-sambandho 'pi. 96.**

- 5 yathoktaḥ samjñā-samjñinoḥ sambandho 'pi na sādṛṣyam; vāiṣṭyāt  
tad-upalabdher eve 'ty arthaḥ; samjñā-samjñi-bhāvam ajānato 'pi sādṛṣya-  
jñānād iti.

api ca:

**na sambandha-nityato, 'bhayā-'nityatvāt. 97.**

- 10 samjñā-samjñinor anityatvāt tat-sambandhasyā 'pi na nityatā. ataḥ  
katham tenā 'tīta-vastu-sādṛṣyam vartamāna-vastuni syād? ity arthaḥ.

«nanu sambandhy-anityatve 'pi sambandho nityaḥ syāt; kim atra  
bādhakam?» tatrā 'ha:

**nā 'jaḥ sambandho, dharmi-grāhaka-māna-bādhāt. 98.**

- 15 kādācitka-vibhāge saty eva sambandhaḥ sidhyati; anyathā vakṣya-  
māṇa-rītyā svarūpeṇāi 'vo 'papattāu sambandha-kalpanā-'navakācāt. sa  
ca kādācitko vibhāgo na sambandha-nityatve sambhavati; ataḥ sambandha-  
grāhaka-pramāṇeṇāi 'va bādhān na nityaḥ sambandha ity arthaḥ.

«nanv evaṃ nityayor guṇa-guṇinor nityaḥ samavāyo no 'papadyeta.»  
20 tatrā 'ha:

**na samavāyo 'sti, pramāṇā-'bhāvāt. 99.**

sugamam.

«nanu vāiṣṭya-pratyakṣam viṣṭa-buddhy-anyathā-'nupapattiḥ ca  
pramāṇam.» tatrā 'ha:

- 25 ubhayatrā 'py anyathā-siddher na pratyakṣam anumānam vā.  
100.

ubhayatrā 'pi vāiṣṭya-pratyakṣe tad-anumāne ca svarūpeṇāi 'vā  
'nyathā-siddher na tad ubhayaṃ samavāye pramāṇam ity arthaḥ. ayam  
bhāvaḥ: yathā samavāya-vāiṣṭya-buddhiḥ samavāya-svarūpeṇāi 've  
30 'śyate, 'navasthā-bhayād iti, tatra pratyakṣā-'numāne anyathā-siddhe, evaṃ  
guṇa-guṇi-prabhṛtīnām viṣṭa-buddhir api guṇā-di-svarūpeṇāi 've 'śyatām.  
atas tatrā 'pi pratyakṣā-'numāne anyathā-siddhe iti.

«nanv evaṃ saṃyogo 'pi na sidhyati; bhūtalā-'dāu ghaṭā-di-praty-  
ayasyā 'pi svarūpeṇāi 'vā 'nyathā-siddher» iti cen, na; viyoga-kāle 'pi  
35 bhūta-ghaṭayoḥ svarūpa-tādavasthyena viṣṭa-buddhi-prasaṅgāt. sam-  
avāya-sthale ca samavetasya kadā-'pi svā-'ṛaya-viyogo nā 'stī 'ti nā 'yam  
doṣaḥ.



kaṣcit tu tādātmya-sambandhenā 'tra samavāyasyā 'nyathā-siddhim āha. tan na; ṣabda-mātra-bhedāt. tādātmyam hy atra nā 'tyantam vaktavyam; guṇa-viyoge 'pi guṇi-sattvāt; vāiṣṭhya-pratyayā ca. kim tu bheda-'bheda-buddhi-niyāmakam sambandha-viṣeṣa evā 'gatyā vaktavyam. tathā ca tasya samavāya iti vā tādātmyam iti vā nāma-mātram bhinnam. 5 sambandhi-dvayā-'tiriktaḥ sambandhas tu siddha eve 'ti. yadi ca tādātmyam svarūpam evo 'cyate, tadā 'smābhir api tad evo 'ktam iti ṣabda-mātra-bheda iti. kim ca tādātmyasya bheda-buddhi-niyāmakatvam dṛṣṭam <ghaṭo dravyam> ity-ādāu, na tv ādhārā-'dheya-bhāva-buddhi-niyāmakatvam api; <ghaṭasya dravyam> ity-ādy-ananubhavāt. ato dravyatvā-'dikam eva 10 dravyā-'di-tādātmyam. tataḥ ca katham ādhārā-'dheya-bhāva-buddhi-niyāmakatayā parāir iṣṭaḥ samavāya-sambandhas tādātmyena caritārthaḥ syāt; tantv-ādāu paṭatvā-'dy-abhāvād iti.

prakṛteḥ kṣobhāt prakṛti-puruṣa-saṃyogas, tasmāt sṛṣṭir iti siddhāntaḥ. tatrā 'yam nāstikānām ākṣepaḥ: « nā 'sti kṣobhā-'khyā kasyā-'pi kriyā. 15 sarvaṃ vastu kṣaṇikam; yatro 'tpadyate, tatrāi 'va vinaṣyati 'ty ato na deṣā-'ntara-saṃyogo-'nneyā kriyā sidhyati » 'ti. tatrā 'ha:

**nā 'numeyatvam eva kriyāyā, nediṣṭhasya tat-tadvator evā 'parokṣa-pratīteḥ. 101.**

na kevalam deṣā-'ntara-saṃyogā-'dinā kriyāyā anumeyatvam eva, yato 20 nediṣṭhasya nikāṣa-sthasya draṣṭuḥ kriyā-kriyāvatoḥ pratyakṣeṇā 'pi pratītir asti <vrkṣaḥ calatī> 'ty-ādir ity arthaḥ.

tṛtīyā-'dhyāye ṣarīrasya pāñcabhāutikatvā-'di-rūpāir mata-bhedā evo 'ktā, na tu viṣeṣo 'vadhṛtaḥ. teṣv atra para-pakṣam pratiṣedhati:

**na pāñcabhāutikam ṣarīram, bahūnām upādānā-'yogāt. 102. 25**

bahūnām bhinna-jātīyānām. ṣeṣam sugamam. bhinna-jātīyānām co 'pādānatvam ghaṭa-paṭā-'di-sthale na dṛṣṭam iti sajātīyam evo 'pādānam. itarac ca bhūta-catuṣṭayam upaṣṭambhakam ity ācayena pāñcabhāutika-vyavahāraḥ. etena dvi-tri-catur-bhāutikatva-pakṣā nirastāḥ. eko-'pādā-nakatve 'pi pṛthivy evo 'pādānam sarva-ṣarīrasye 'ti vakṣyati. 30

« sthūlam eva ṣarīram » iti kecit. tan nirākaroti:

**na sthūlam iti niyama, ātivāhikasyā 'pi vidyamānatvāt. 103.**

indriyā-'cṛayatvaṃ ṣarīratvam;

“yan mūrty-avayavāḥ sūkṣmās tasye 'māny ācṛayanti ṣaṭ,  
tasmāc charīram ity āhus tasya mūrtim manīṣiṇa”

35

iti Manu-vākyāt. etādṛcam ca ṣarīram sthūlam pratyakṣam eve 'ti na niyamaḥ. kutaḥ? ātivāhikasyā 'pratyakṣatayā sūkṣmasya bhāutikasya

ṣarīrā-'ntarasyā 'pi sattvād ity arthaḥ. lokāl lokā-'ntaram liṅga-deham  
ativāhayatī 'ty ātivāhikam; bhūtā-'ṣrayatām vinā citrā-'di-val liṅga-dehasya  
gamanā-'nupapatteḥ prāḡ evo 'ktatvāt. idam ca sūtram tasyāi 'va spaṣṭi-  
karaṇa-mātrā-'rtham. liṅgasya ca ṣarīratvam, bhogā-'ṣrayatayā puruṣa-  
5 pratibimbā-'ṣrayatayā ve 'ti bodhyam. ātivāhika-ṣarīre ca pramāṇam

“aṅguṣṭha-mātraḥ puruṣo 'ntar-ātmā sadā janānām hrdaye saṁniviṣṭaḥ,”  
“aṅguṣṭha-mātram puruṣam niṣcakaṣa balād yama”

iti ṣruti-smṛtī. na hi liṅga-ṣarīrasya sakala-ṣarīra-vyāpinaḥ svato 'ṅguṣṭha-  
mātratvam sambhavati. ata ādhārasyā 'ṅguṣṭha-mātratvam arthāt sidhyati.  
10 yathā dīpasya sarva-grha-vyāpitve 'pi kalikā-'kāratvam, tāila-varty-ādi-  
sūkṣmā-'ñāsyā daṣo-'pari sampiṇḍitasya pārthiva-bhāgasya kalikā-'kāra-  
tayā, tathāi 'va liṅga-dehasya deha-vyāpitve 'py aṅguṣṭha-parimāṇatvam;  
svā-'ṣraya-sūkṣma-bhūtasyā 'ṅguṣṭha-parimāṇatvenā 'numeyam iti.

golakebhyo 'tiriktānī 'ndriyāṇi prāḡ uktāni. tad-upapādanāye 'ndriyā-  
15 ṇām aprāpta-prakāṣakatvam nirākaroti:

**nā 'prāpta-prakāṣakatvam indriyāṇām, aprāpteḥ sarva-prāpter  
vā. 104.**

svā-'sambaddhā-'rthānī 'ndriyāṇi na prakāṣayanti; aprāpteḥ, pradīpā-  
'dīnām aprāpta-prakāṣakatvā-'darṣanāt; aprāpta-prakāṣakatve vyavahitā-  
20 'di-sarva-vastu-prakāṣakatva-prasaṅgāc ce 'ty arthaḥ. ato dūra-stha-sūryā-  
'di-sambandhā-'rtham golakā-'tiriktam indriyam iti bhāvaḥ. karaṇānām cā  
'rtha-prakāṣakatvam puruṣe 'rtha-samarpaṇa-dvārāi 'va, svato jadatvāt,  
darpaṇasya mukha-prakāṣakatva-vat. athavā 'rtha-pratibimbo-'dgrahaṇam  
evā 'rtha-prakāṣakatvam iti.

25 «nanv evam cakṣuṣas tāijasatvam eva yuktaṃ; tejasa eva karaṇa-  
rūpeṇā 'ṣu dūrā-'pasarpaṇa-darṣanād» iti ṣaṅkāṃ nirākaroti:

**na tejo-'pasarpaṇāt tāijasam cakṣur, vṛttitas tat-siddheḥ. 105.**

tejaso 'pasarpaṇam dṛṣṭam iti kṛtvā tāijasam cakṣur na vācyam.  
kutaḥ? atāijasatve 'pi prāṇa-vad eva vṛtti-bhedenā 'pasarpaṇo-'papatter  
30 ity arthaḥ. yathā hi prāṇaḥ ṣarīram asaṁtyajyāi 'va nāsā-'grād bahiḥ  
kiyad-dūram prāṇanā-'khyā-vṛttyā 'pasarati, evam evā 'tāijasa-dravyam api  
cakṣur deham asaṁtyajyā 'pi vṛtty-ākhyā-pariṇāma-viṣeṣeṇa jhaṭity eva  
dūra-stham sūryā-'dikam praty apasared iti.

«nanv evam-bhūta-vṛttāu kim pramāṇam?» tatrā 'ha:

35 **prāptā-'rtha-prakāṣa-liṅgād vṛtti-siddhiḥ. 106.**

sugamam.



deham aparityajyā 'pi gamano-'papattaye vṛtteḥ svarūpaṃ darśayati:  
bhāga-guṇābhyām tattvā-'ntaraṃ vṛttiḥ, sambandhā-'rthaṃ  
sarpatī 'ti. 107.

sambandhā-'rthaṃ sarpatī 'ti hetoḥ cakṣur-āder bhāgo visphuliṅga-vad  
vibhaktā-'ñço rūpā-'di-vad guṇaḥ ca na vṛttiḥ; kiṃ tu tad-eka-deṣa-bhūtā 5  
bhāga-guṇābhyām bhinnā vṛttiḥ; vibhāge hi sati tad-dvārā cakṣuṣaḥ  
sūryā-'di-sambandho na ghaṭate, guṇatve ca sarpaṇā-'khyā-kriyā-'nupapatter  
ity arthaḥ. etena buddhi-vṛttir api pradīpa-çikhā-vad dravya-rūpa eva  
pariṇāmaḥ, svacchatayā 'rthā-'kāra-to-'dgrāhī nirmala-vastra-vad iti sid-  
dham. 10

« nanv evaṃ vṛttinām dravyatve katham icchā-'di-rūpa-buddhi-guṇeṣu  
vṛtti-vyavahāraḥ? » tatrā 'ha:

na dravya-niyamas, tad-yogāt. 108.

vṛttir dravyam eve 'ti niyamo nā 'sti. kutaḥ? tad-yogāt, tatra vṛttāu  
yogā-'rtha-sattvāt. “vṛttir vartana-jīvana” iti hi yāugiko 'yaṃ çabdaḥ. 15  
jīvanaṃ ca sva-sthiti-hetur vyāpāraḥ; “jīva bala-prāṇa-dhāraṇayor” ity  
Anuṣāsanāt; < vāṇya-vṛttiḥ >, < çūdra-vṛttir > ity-ādi-vyavahārāc ca. tatra  
yathā dravya-rūpayā vṛtyā buddhir jīvati, tathe 'cehā-'dibhir apī 'ti te 'pi  
vṛttayaḥ; sarva-nirodhenāi 'va citta-maraṇād ity arthaḥ.

indriyāṇāṃ bhāutikatvasyā 'pi çravaṇāt kadā-cil loka-viçeṣa-bhedena 20  
çruti-vyavasthā çāñkyeta. tatrā 'ha:

na deṣa-bhede 'py anyo-'pādānatā, 'smad-ādi-van niyamaḥ. 109.

na Brahma-lokā-'di-deṣa-bhedato 'pī 'ndriyāṇāṃ ahaṃkāra-'tirikto-  
'pādānatvaṃ, kiṃ tv asmad-ādīnām bhūr-loka-sthānām iva sarveṣāṃ evā  
'haṃkārikatva-niyamaḥ; deṣa-bhedenāi 'kasyāi 'va liṅga-çarīrasya saṃcāra- 25  
mātra-çravaṇād ity arthaḥ.

« nanv evaṃ bhāutikatva-çrutiḥ katham upapadyatām? » tatrā 'ha:

nimitta-vyapadeçāt tad-vyapadeçāḥ. 110.

nimitte 'pi prādhānya-vivakṣayo 'pādānatva-vyapadeço bhavati; yathe  
'ndhanād agnir iti. ato bhūto-'pādānatva-vyapadeça ity arthaḥ. teja-ādi- 30  
bhūto-'paṣṭambhenāi 'va hi tad-anugatā-'haṃkāra-c cakṣur-ādī-'ndriyāṇi  
bhavanti, yathā pārthive-'ndhano-'paṣṭambhena tad-anugatāt tejaso 'gnir  
bhavati 'ti. “annamayāṃ hi, sāumya, mana” ity-ādi-çrutis tad-ukta-yuktiḥ  
cā 'tra pramāṇam.

sthūla-çarīra-gataṃ viçeṣaṃ prasaṅgād avadhārayati:

35

ūṣmajā-'ṇḍaja-jarāyujō-'dbhijja-sāṃkalpika-sāṃsiddhikaṃ ce 'ti  
na niyamaḥ. 111.

“teṣāṃ khalv eṣāṃ bhūtānāṃ trīṇy eva bijāni bhavanti: aṇḍa-jam jīva-jam udbhij-jam”. iti śrutāv aṇḍa-jā-'di-rūpaṃ ṣarīra-trāiavidhyam prāyikā-'bhiprāyeṇo 'ktaṃ, na tu niyamaḥ; yata ūṣma-jā-'di ṣaḍvidham eva ṣarīram bhavati 'ty arthaḥ. tatro 'śma-jā dandaçūkā-'dayaḥ; aṇḍa-jāḥ  
 5 pakṣi-sarpā-'dayaḥ; jarāyu-jā manuṣyā-'dayaḥ; udbhij-jā vṛkṣā-'dayaḥ; saṃkalpa-jāḥ Sanakā-'dayaḥ; sāṃsiddhikā mantra-tapa-ādi-siddhi-jā, yathā Raktabīja-ṣarīro-'tpanna-ṣarīrā-'daya iti.

ṣarīrasyaī 'ka-mātra-bhūto-'pādānakatvam pūrvo-'ktaṃ anenāi 'va prasaṅgena viçiṣyā 'ha:

10 sarveṣu prthivy upādānam, asādhāraṇyāt. tad-vyapadeṣaḥ pūrva-vat. 112.

sarveṣu ṣarīreṣu prthivy evo 'pādānam, asādhāraṇyāt, ādhiḥyā-'dibhir utkarṣāt. ṣarīre pañca-catur-ādi-bhāutikatva-vyapadeṣas tu pūrva-vat, indriyāṇāṃ bhāutikatva-vad upaṣṭambakatva-mātreṇe 'ty arthaḥ.

15 «nanu prāṇasya ṣarīre prādhānyāt prāṇa eva dehā-'rambhako 'stu.» tatrā 'ha:

na dehā-'rambhakasya prāṇatvam, indriya-çaktitas tat-siddheḥ. 113.

prāṇo na dehā-'rambhakaḥ; indriyaṃ vinā prāṇa-'navasthānenā  
 20 'nvaya-vyāptirekābhyām indriyāṇāṃ çakti-viçeṣād eva prāṇa-siddheḥ, prāṇo-'tpatter ity arthaḥ. ayam bhāvaḥ: karaṇa-vṛtti-rūpaḥ prāṇaḥ karaṇa-viyoge na tiṣṭhati; ato mṛta-dehe karaṇa-'bhāvena prāṇa-'bhāvān na prāṇo dehā-'rambhaka iti.

«nanv evam prāṇasya dehā-'kāraṇatve prāṇaṃ vinā 'pi deha utpad-  
 25 yeta?» tatrā 'ha:

bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam, anyathā pūti-bhāva-prasaṅgāt. 114.

bhoktuḥ prāṇino 'dhiṣṭhānād vyāpārād eva bhogā-'yatanasya ṣarīrasya nirmāṇam bhavati; anyathā prāṇa-vyāpārā-'bhāve çukra-çonitayoḥ pūti-  
 30 bhāva-prasaṅgāt, mṛta-deha-vad ity arthaḥ. tathā ca rasa-saṃcārā-'di-vyāpāra-viçeṣāiḥ prāṇo dehasya nimitta-kāraṇaṃ, dhāraṇatvād iti bhāvaḥ.

«nanu prāṇasyāi 'vā 'dhiṣṭhānatvaṃ sambhavati, vyāpāravattvāt; na prāṇinaḥ, kūṭasthatvāt, nirvyāpārasyā 'dhiṣṭhāne prayojanā-'bhāvāc ce »  
 'ti. tatrā 'ha:

35 bhr̥tya-dvārā svāmy-adhiṣṭhitir, nāi 'kāntāt. 115.

deha-nirmāṇe vyāpāra-rūpaṃ adhiṣṭhānaṃ svāminaç cetanasyāi 'kāntāt sāksān nā 'sti, kiṃ tu prāṇa-rūpa-bhr̥tya-dvārā; yathā rājāḥ pura-nirmāṇa



ity arthaḥ. tathā ca prāṇasyā 'dhiṣṭhātṛtvam sākṣāt, puruṣasyā 'dhiṣṭhātṛtvam tu prāṇa-saṃyoga-mātreṇe 'ti siddham. kulālā-dīnām ghaṭā-di-nirmāṇeṣv apy evam. viṣeṣas tv ayam: tatra cetanasya buddhy-ādeḥ cā 'py upayogo 'sti; buddhi-pūrvaka-sṛṣṭitvād iti. yady api prāṇā-dhiṣṭhānād eva deha-nirmāṇam, tathā 'pi prāṇa-dvārā prāṇi-saṃyogo 'py apekṣyate; 5 puruṣārtham eva prāṇena deha-nirmāṇād ity āçayena "bhoktur adhiṣṭhānād" ity uktam.

"vimukta-mokṣā-rtham pradhānasye" 'ty uktam prāk. tatra «katham ātmā nitya-mukto, bandha-darṣanād?» iti pareṣām ākṣepe nitya-muktim upapādayitum āha:

10

**samādhi-suṣupti-mokṣeṣu brahma-rūpatā. 116.**

samādhir asamprajñātā-vasthā, suṣuptiḥ cā 'tra samagra-suṣuptiḥ, mokṣaḥ ca videha-kāivalyam. āsv avasthāsu puruṣāṇām brahma-rūpatā, buddhi-vṛtti-vilayas tad-āupādhika-pariccheda-vigamena sva-svarūpa-pūrṇatayā 'vasthānam; yathā ghaṭa-dhvaṃse ghaṭā-kāṣasya pūrṇate 'ty 15 arthaḥ. tad etad uktam: "tan-nivṛttāv upaśānto-parāgaḥ svastha" iti. tathā ca brahmatvam eva puruṣāṇām svabhāvo, nāimittikatvā-bhāvāt, sphaṭikasya çauklyam iva. buddhi-vṛtti-sambandha-kāle tu paricchinna-cid-rūpatvenā 'bhivyaktyā paricchedā-bhīmāṇaḥ; tathā vṛtti-pratibimba-vaçād duḥkhā-di-mālinyam iva ca bhavatī 'ti; tat sarvam āupādhikam 20 eva; upādhy-ākhyā-nimittā-nvaya-vyatirekā-nuvidhānāt, sphaṭika-lāu-hitya-vad iti bhāvaḥ. tathā ca Yoga-sūtram: "vṛtti-sārūpyam itaratre" 'ti. asmac-chāstre ca brahma-çabda āupādhika-pariccheda-mālinyā-di-rahita-paripūrṇa-cetana-sāmānya-vācī, na tu Brahma-mīmāṃsāyām ivāi 'çvāryo-palakṣita-puruṣa-viṣeṣa-mātra-vācī 'ti vivektavyam. atrāi 'te çlokāḥ 25 çīṣya-vyutpatty-artham ucyante:

cid-ākāṣe 'nabhivyakte nānā-kārāir itas tataḥ

dhīr aṭantī saha-vyakter aṭantīm darṣayec citim.

vastutas tu sadā pūrṇam eka-rūpaṃ ca cin-nabhaḥ;

vṛtti-çūnya-pradeçeṣu drçyā-bhāvān na paçyati.

30

cakṣuṣo rūpa-vat pumso drçyā vṛttir hi, ne 'tarat;

samādhy-ādāu ca sā nā 'stī 'ty ataḥ pūrṇaḥ pumāns tadā.

«tarhi kaḥ suṣupti-samādhibhyām mokṣasya viṣeṣaḥ?» tatrā 'ha:

**dvayoḥ sabījam, anyatra tad-dhatī. 117.**

dvayoḥ samādhi-suṣuptyoḥ sabījam bandha-bīja-sahitam brahmatvam; 35 anyatra mokṣe bījasyā 'bhāva iti viṣeṣa ity arthaḥ. «nanu cet samādhy-ādāu bandha-bījam asti, tarhi tenāi 'va paricchedāt katham brahmatvam?» iti cen, na; bandha-bījasya vāsanā-karmā-des tadānīm upādhāv evā 'va-

sthānāt, na tu cetaneṣu; puruṣe ca teṣāṃ apratibimbanād iti. jāgrad-ādy-  
avasthāyāṃ tu buddhi-vṛtti-pratibimba-vaçād āupādhiko bandha ity asakṛd  
āveditam. «nanu Pātañjale tad-bhāṣye cā 'sāmprajñāta-yogo nirbīja  
uktaḥ; atra katham sabīja ucyata?» iti cen, na; asamprajñāte krameṇa  
6 bīja-kṣayo bhavati 'ty āçayenāi 'va tatra nirbījatva-vacanāt; anyathā sar-  
vāsām evā 'sāmprajñāta-vyaktīnām nirbījatve vyutthānā-'nupapatter iti.

«nanu samādhi-suṣuptī drṣṭe staḥ; mokṣe tu kim pramāṇam?» iti  
nāstikā-'kṣepam pariharati:

**dvayor iva trayasyā 'pi drṣṭatvān, na tu dvāu. 118.**

10 samādhi-suṣupti-drṣṭāntena mokṣasyā 'pi drṣṭatvād anumitatvān na  
tu dvāu suṣupti-samādhi eva, kim tu mokṣo 'py asti 'ty arthaḥ. anumā-  
nam ce 'ttham: suṣupty-ādāu yo brahma-bhāvas, tat-tyāgaç citta-gatād  
rāgā-'di-doṣād eva bhavati. sa ced doṣo jñānena nāçitas, tarhi suṣupty-ādi-  
sadrçy evā 'vasthā sthirā bhavati; sāi 'va mokṣa iti.

15 «nanu vāsanā-'khyā-bīja-sattve 'pi vāirāgyā-'dinā vāsanā-kūṇṭhyād  
arthā-'kāṛā vṛttiḥ samādhāu mā bhavatu; suṣupte tu vāsanā-prābalyād  
artha-jñānam bhaviṣyaty eve 'ti na suṣuptāu brahma-rūpatā yukte » 'ti.  
tatrā 'ha:

20 **vāsanayā 'nārtha-khyāpanam doṣa-yoge 'pi. na nimittasya  
pradhāna-bādhakatvam. 119.**

yathā vāirāgye tathā nidrā-doṣa-yoge 'pi sati vāsanayā na svārtha-  
khyāpanam sva-viṣaya-smāraṇam bhavati, yato na nimittasya guṇi-bhūtasya  
saṃskārasya balavattara-nidrā-doṣa-bādhakatvam sambhavati 'ty arthaḥ.  
balavattara eva hi doṣo vāsanām durbalām sva-kārya-kūṇṭhām karoti 'ti  
25 bhāvaḥ.

saṃskāra-leçato jīvan-muktasya çarīra-dhāraṇam iti tṛtīyā-'dhyāye  
proktam. tatrā 'yam ākṣepaḥ: «jīvan-muktasya çaçvad ekasminn apy  
arthe 'smad-ādīnām iva bhogo drçyate. so 'nupapannaḥ; prathamam  
bhogam utpādyai 'va pūrva-saṃskāra-nāçāt; saṃskāra-'ntarasya ca jñāna-  
30 pratibandhena karma-vad anudayād » iti. tatrā 'ha:

**ekaḥ saṃskāraḥ kriyā-nirvartako, na tu prati-kriyam saṃskāra-  
bhedā, bahu-kalpanā-prasakteḥ. 120.**

yena saṃskāreṇa devā-'di-çarīra-bhoga ārabdhaḥ, sa eka eva saṃskāras  
tac-çarīra-sādhyasya prārabdha-bhogasya samāpakaḥ; sa ca karma-vad  
35 eva bhoga-samāpti-nāçyaḥ; na tu prati-kriyam prati-bhoga-vyakti saṃskāra-  
nānātvam; bahu-vyakti-kalpanā-gāurava-prasaṅgād ity arthaḥ. kulāla-



cakra-bhramaṇa-sthale 'py evaṃ vegā-'khyāḥ saṃskāra eka eva bhramaṇa-samāpti-paryanta-sthāyī bodhyaḥ.

udbhij-jam̐ ṣarīram astī 'ty uktam. « tatra bāhya-buddhy-abhāvāc charīratvam nā 'stī » 'ti nāstikā-'kṣepam apākaroti :

na bāhya-buddhi-niyamo, vṛkṣa-gulma-latāu-'śadhi-vanaspati- 5  
tṛṇa-vīrudhā-'dīnām api bhoktṛ-bhogā-'yatanatvam, pūrva-  
vat. 121.

na < bāhya-jñānam yatrā 'sti, tad eva ṣarīram » iti niyamaḥ; kim tu vṛkṣā-'dīnām antaḥ-samjñānām api bhoktṛ-bhogā-'yatanatvam charīratvam mantavyam; yataḥ pūrva-vat pūrvo-'kto yo bhoktr-adhiṣṭhānam vinā 10 manuṣyā-'di-ṣarīrasya pūti-bhāvas, tad vad eva vṛkṣā-'di-ṣarīreṣv api ṣuṣkatā-'dikam ity arthaḥ. tathā ca ṣrutih "asya yad ekām ṣākhām jīvo jahāty, atha sā ṣuṣyatī" 'ty-ādir iti.

"na bāhya-buddhi-niyama" ity aṅṣasya pṛthak-sūtratve 'pi sūtra-dvayam ekī-kṛtye 'ttham eva vyākhyeyam; sūtra-bhedas tu dāirghya- 15 bhayād iti bodhyam.

smṛteḥ ca. 122.

"ṣarīra-jāih karma-doṣāir yāti sthāvaratām naraḥ,  
vācīkāih pakṣi-mṛgatām, mānasāir antya-jātītām "

ity-ādi-smṛter api vṛkṣā-'diṣu bhoktṛ-bhogā-'yatanatvam ity arthaḥ. 20

« nanu vṛkṣā-'diṣv apy evaṃ cetanatvena dharmā-'dharmo-'tpatti-prasaṅgaḥ. » tatrā 'ha :

na deha-mātrataḥ karmā-'dhikāritvam, vāiṣiṣṭya-ṣruteḥ. 123.

na deha-mātreṇa dharmā-'dharmo-'tpatti yogyatvam jīvasya. kutaḥ? vāiṣiṣṭya-ṣruteḥ; brāhmaṇā-'di-deha-viṣiṣṭatvenāi 'vā 'dhikāra-ṣravaṇād 25 ity arthaḥ.

deha-bhedenāi 'va karmā-'dhikāram darṣayan deha-trāividhyam āha :  
tridhā trayāṇām vyavasthā karmadeho-'pabhoga-deho-'bhaya-  
dehāḥ. 124.

trayāṇām uttamā-'dhama-madhyamānām sarva-prāṇinām tri-prakāro 30  
deha-vibhāgaḥ: karmadeha-bhogadeho-'bhayadehā itī 'ty arthaḥ. tatra karma-dehaḥ parama-rṣiṇām, bhoga-deha Indrā-'dīnām sthāvarā-'dīnām co, 'bhaya-deho rāja-rṣiṇām iti. atra prādhānyena tridhā vibhāgaḥ; anyathā sarvasyāi 'va bhoga-dehatvā-'patteḥ.

caturtham api cārīram āha :

na kiṃcid apy anuṣayinaḥ. 125.

“ vidyād anuṣayaṃ dveṣe paṇcātāpā-nubandhayor ”

iti vākyaḍ anuṣayo 'tra vāirāgyam. viraktānāṃ cārīram etat-traye na  
5 kiṃcid api, etat-traya-vilakṣaṇam ity arthaḥ; yathā Dattātreyā-Jaḍabha-  
ratā-dīnāṃ; teṣāṃ jñāna-mātra-pradhāna-dehatvād iti.

uktasye 'cvarā-bhāvasya sthāpanāya parā-bhyupagataṃ jñāne-ccchā-  
krty-ādi-nityatvam pratiṣedhati :

na buddhy-ādi-nityatvam ācraṇa-viṣeṣe 'pi, vahni-vat. 126.

10 buddhir atrā 'dhyavasāyā-khyā vṛttiḥ. tathā ca jñāne-ccchā-krty-  
ādīnāṃ ācraṇa-viṣeṣe parāir iṣvaro-pādhitayā 'bhyupagata 'pi nityatvaṃ  
nā 'sti; asmad-ādi-buddhi-dṛṣṭāntena sarveṣāṃ eva buddhi-ccchā-dīnāṃ  
anītyatvā-numānāt; yathā lāukika-vahni-dṛṣṭāntenā 'varaṇa-tejaso 'py  
anītyatvā-numānam ity arthaḥ.

15 āstāṃ tāvaj jñāne-ccchā-der nītyatvam; tad-ācraṇa iṣvaro-pādhir evā  
'siddha, iṣvarasyā 'siddher ity āha :

ācraṇā-siddheḥ ca. 127.

sugamam.

« nanv evam brahmā-ndā-di-sarjana-samārthaṃ sarvajñatvā-dīkaṃ  
20 katham janyaṃ sambhāvyetā 'pi; loke tapa-ādībhir evam āiṣvarya-darṣa-  
nād » iti. tatṛā 'ha :

yoga-siddhāyo 'py āuṣadhā-di-siddhi-van nā 'palapanīyāḥ. 128.

āuṣadhā-di-siddhi-dṛṣṭāntena yoga-jā apy aṇimā-di-siddhayaḥ sṛṣṭy-  
ādy-upayogīnāḥ sīdhāntī 'ty arthaḥ.

25 puruṣa-siddhi-pratikūlatayā bhūta-cāitanya-vādinam pratyācāṣṭe :

na bhūta-cāitanyam, pratyekā-dṛṣṭeḥ sāmhatye 'pi ca — sām-  
hatye 'pi ca. 129.

sāmhatā-bhāvā-vasthāyām api pañca-bhūteṣu cāitanyam nā 'sti;  
vibhāga-kāle praty-ekam cāitanyā-dṛṣṭe ity arthaḥ. tṛtīyā-dhyāye ce  
30 'dam sva-siddhānta-vidhāyo 'ktam, atra ca para-mata-nirākaraṇāye 'ti na  
pāunaruktyam doṣāye 'ti. vīpsā 'dhyāya-samāptāu.

sva-siddhānta-viruddhā-rtha-bhāṣiṇo ye ku-vādināḥ,

pañcame tān nirākṛtya sva-siddhānto dṛḍhī-kṛtāḥ.

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye para-pakṣa-  
35 nirajāyā-dhyāyāḥ pañcamāḥ.



adhyāya-catuṣkeṇa samasta-ṣāstrā-rtham pratijñāya pañcamā-dhyāye para-pakṣa-nirākaraṇena prasādhye 'dānīm tam eva sāra-bhūta-ṣāstrā-rtham ṣaṣṭhā-dhyāyena saṃkalayann upasaṃharati. uktā-rthānām hi punas tantrā-khye vistare kṛte ṣiṣyāṇām asaṃdigdhā-viparyasto dṛḍha-taro bodha utpadyata iti; ataḥ sthūṇā-nikhanana-nyāyād anukta-yukty- 5 ādy-upanyāsā ca nā 'tra pāunaruktyam doṣāya:

**asty ātmā, nāstitva-sādhana-bhāvāt. 1.**

«jānāmī» 'ty evam pratiyamānatayā puruṣaḥ sāmānyataḥ siddha evā 'sti; bādhaka-pramāṇa-bhāvāt. atas tad-viveka-mātram kartavyam ity arthaḥ. 10

tatra viveke pramāṇa-dvayam āha sūtrābhyām:

**dehā-di-vyatirikto 'sau, vāicitryāt. 2.**

asāv ātmā draṣṭā dehā-di-prakṛty-antebhyo 'tyantam bhinnō, vāicitryāt; pariṇāmitvā-pariṇāmitvā-di-vāidharmyād ity arthaḥ. prakṛty-ādayas tāvat pratyakṣa-numānā-gamāiḥ pariṇāmitayāi 'va siddhāḥ; puru- 15 ṣasyā-pariṇāmitvaṃ tu sadā-jñāta-viṣayatvād anumīyate. tathā hi, yathā cakṣuṣo rūpam eva viṣayo, na saṃnikarṣa-sāmye 'pi rasā-dir, evam puruṣasya sva-buddhi-vṛttir eva viṣayo, na tu saṃnikarṣa-sāmye 'py anyad vastv iti phala-balāt kṛptam. buddhi-vṛtty-ārūḍhatayāi 'va tv anyad bhogyam bhavati puruṣasya, na svataḥ; sarvadā sarva-bhānā-patteḥ. tāḥ ca buddhi- 20 vṛttayo nā 'jñātās tiṣṭhanti; jñāne-ecchā-sukhā-dīnām ajñāta-sattā-svikāre teṣv api ghaṭā-dāv iva saṃcayā-di-prasaṅgād «aham jānāmi na vā, sukhī na ve?» 'ty-ādi-rūpeṇa. atas tāsāṃ sadā-jñātātvaṃ tad-draṣṭā cetano 'pariṇāmī 'ty āyātam; cetanasya pariṇāmitve kadācid āndhya-pariṇāmena satyā api buddhi-vṛtter adarṣanā-patter iti. evam pārārthyā-pārārthyā- 25 'dikam api pūrvo-ktam vāidharmya-jātam bodhyam.

**ṣaṣṭhi-vyapadeṣād api. 3.**

«mame 'dam ṣarīram, mame 'yam buddhir» ity-āder viduṣāṃ ṣaṣṭhi-vyapadeṣād api dehā-dibhya ātmā bhinnāḥ; atyantā-bhede ṣaṣṭhy-an- 30 upapatter ity arthaḥ. tad uktaṃ Viṣṇupurāṇe:

“tvam kim etac chiraḥ? kim tu ṣiras tava, tatho 'daram.

kim u pādā-dikam tvam vāi? tavāi 'tad dhi, mahī-pate.

samastā-vayavebhyas tvam pṛthag-bhūya vyavasthitāḥ

«ko 'ham?» ity atra nipuṇo bhūtvā cintaya, pārthive” 'ti.

na ca «sthūlo 'ham» ity-ādir api vidvad-vyapadeṣo 'stī» 'ti vācyam; 35 ṣṛutyā bādhitatayā «mamā 'tmā Bhādrasena» iti-vad gāuṇatvenāi 'va tad-upapatter iti.

«nanu <puruṣasya cāitanyam, Rāhoḥ ṣiraḥ, ṣilā-putrasya ṣarīram> ity-ādi-vyapadeṣa-vad ayam api bhavatu.» tatrā 'ha:

**na ṣilā-putra-vad dharmi-grāhaka-māna-bādhāt. 4.**

<ṣilā-putrasya ṣarīram> ity-ādi-vad ayam ṣaṣṭhī-vyapadeṣo na bhavati.  
 6 ṣilā-putrā-'di-sthale dharmi-grāhaka-pramāṇena bādhād vikalpa-mātram;  
 <mama ṣarīram> iti vyapadeṣe tu pramāṇa-bādhō nā 'sti; dehā-'tmatāyā  
 eva ṣrutya-ādi-pramāṇair bādhād ity arthaḥ. yas tu ṣāstreṣu mama-kāra-  
 pratiṣedhaḥ, sa svāmyasyā 'nityatayā vācā-'rambhāṇa-mātratvenā 'satyatā-  
 para eve 'ti bhāvaḥ. <puruṣasya cāitanyam> ity atrā 'py asti dharmi-  
 10 grāhaka-māna-bādhāḥ; anavasthā-bhayena lāghavāc ca dehā-'di-vyatirikta-  
 tayā 'tma-siddhāu cāitanya-svarūpatā-'vagāhanād iti.

dehā-'di-vyatiriktatayā puruṣam avadhārya tan-muktim avadhārayati:

**atyanta-duḥkha-nivṛtṭyā kṛta-kṛtyatā. 5.**

sugamam.

16 «nanu duḥkha-nivṛtṭyā sukhasyā 'pi nivartanāt tulyā-'ya-vyayatvena  
 na sā puruṣārtha» iti. tatrā 'ha:

**yathā duḥkhāt kleṣaḥ puruṣasya, na tathā sukhād abhilāṣaḥ. 6.**

viṣaya-vidhayā hetutāyām pañcamyāu. kleṣaḥ cā 'tra dveṣaḥ. yathā  
 20 duḥkhe dveṣo balavattaro, nāi 'vam sukke 'bhilāṣo balavattaro, 'pi tu tad-  
 apekṣayā durbala ity arthaḥ. tathā ca sukhā-'bhilāṣam bādhitvā 'pi  
 duḥkha-dveṣo duḥkha-nivṛttāv eve 'cchām janayatī 'ti na tulyā-'ya-vyaya-  
 tvam iti. tad uktam:

“abhyarthanā-bhaṅga-bhayena sādthur

25 mādhyasthyam iṣṭe 'py avalambate 'rtha” iti.

yā tu narakā-'di-duḥkha-darṣane 'pi kṣudra-sukha-pravṛtṭiḥ, sā rāgā-'di-  
 doṣa-vaṣād eve 'ti.

sukhā-'pekṣayā duḥkhasya bahulatvād api duḥkha-nivṛttir eva puru-  
 ṣārtha ity āha:

30 **kuṭrā-'pi ko-'pi sukhī 'ti. 7.**

ananta-trṇa-vṛkṣa-paṇu-pakṣi-manuṣyā-'di-madhye svalpo manuṣya-  
 devā-'dir eva sukhī bhavati 'ty arthaḥ. itir hetāu.

tad api kādācitkaṁ kvācitka-sukham madhu-ṣa-samprktā-'nna-vad  
 vicārakāṇām heyam eve 'ty āha:

35 **tad api duḥkha-ṣabalam iti duḥkha-pakṣe niḥkṣipante vi-  
 vecakāḥ. 8.**



tad api pūrva-sūtro-'ktaṃ sukham api duḥkha-miṣṛitam ity ato duḥkha-koṭāu sukha-duḥkha-vivecakā niḥkṣipanta ity arthaḥ. tad uktam Yoga-sūtreṇa: "pariṇāma-tāpa-saṃskāra-duḥkhāir guṇa-vṛtti-virodhāc ca sarvam eva duḥkham vivekina" iti. Viṣṇupurāṇe 'pi:

"yad-yat prīti-karam puṃsām vastu, Māitreya, jāyate, 5  
tad eva duḥkha-vṛkṣasya bījatvam upagacchatī" 'ti.

«kevalā duḥkha-nivṛttir na puruṣārthaḥ, kiṃ tu sukho-'parakte» 'ti matam apākaroti:

sukha-lābhā-'bhāvād apuruṣārthatvam iti cen, na, dvāividhyāt. 9.

sukha-lābhā-'bhāvān mokṣā-'khyā-duḥkhā-'bhāvasyā 'puruṣārthatvam iti cen, na; puruṣārthasya dvāividhyād, dvi-prakāratvāt: sukhatva-duḥkhā-'bhāvatvābhyām ity arthaḥ. <sukhī syām,> <duḥkhī na syām> iti hi pṛthag eva lokānām prārthanā dr̥ṣyata iti.

caṅkate:

nirguṇatvam ātmano, 'saṅgatvā-'di-ṣruteḥ. 10.

«nanv ātmano nirguṇatvaṃ sukha-duḥkha-mohā-'dy-akhila-guṇa-ḥcūnyatvaṃ nityam eva siddham; asaṅgatva-ṣruteḥ, vikāra-hetu-saṃyogā-'bhāva-ṣṛavanāt; taṃ vinā ca guṇā-'khyā-vikārā-'sambhavāt. ato na duḥkha-nivṛttir api puruṣārtho ghaṭata» ity arthaḥ. <nanu saṅgam vinā 20  
svayam eva vikāro bhavaty> iti cen, «na;

"dāhāya nā 'nalo vahner nā 'paḥ kledāya cā 'mbhasaḥ,  
tad dravyam eva tad-dravya-vikārāya na vāi yataḥ.

kiṃ ca svayaṃ vikāritve mokṣo nāi 'vo 'papadyate;  
svayam moha-vikāreṇa punar-bandha-prasaṅgata" iti. 25

tathā co 'ktaṃ Kāurme:

"yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,  
na hi tasya bhaven muktir janmā-'ntara-ṣṭatāir apī" » 'ti.

samādhate:

para-dharmatve 'pi tat-siddhir avivekāc. 11. 30

sukha-duḥkhā-'di-guṇānām citta-dharmatve 'pi tatrā 'tmani siddhiḥ pratibimba-rūpeṇā 'vasthitiḥ; avivekān nimittāt, prakṛti-puruṣa-saṃyoga-dvāre 'ty arthaḥ. etac ca prathamā-'dhyāye pratipāditam, "nimittatvam avivekasya na dr̥ṣṭa-hānir" iti tṛtīyā-'dhyāya-sūtre ce 'ti. tathā ca sphaṭike lāuhityam iva puruṣe pratibimba-rūpeṇa duḥkha-sattvāt tan-nivṛttir eva 35  
puruṣārthaḥ. pratibimba-dvāraka-duḥkha-sambandhasyāi 'va bhogatayā pratibimba-rūpeṇāi 'va duḥkhasya heyatvād iti.

«aviveka-mūlaḥ puruṣe guṇa-bandhaḥ; avivekas tu kim-mūlaka?»  
ity ākāṅkṣāyām āha:

**anādir aviveko, 'nyathā doṣa-dvaya-prasakteḥ. 12.**

agṛhītā-saṃsargakam ubhaya-viṣayaka-jñānam avivekaḥ. sa ca pra-  
5 vāha-rūpeṇā 'nādiḥ citta-dharmaḥ pralaye vāsanā-rūpeṇa tiṣṭhati; anyathā  
tasya sādītve doṣa-dvaya-prasaṅgāt. sādītve hi svata evo 'tpāde muktasyā  
'pi bandhā-'pattiḥ; karmā-'di-janyatve ca karmā-'dikam praty api kāraṇa-  
tvenā 'vivekā-'ntarā-'nveṣaṇe 'navasthe 'ty arthaḥ. ayaṃ cā 'viveko vṛtti-  
rūpaḥ pratibimbā-'tmanā puruṣa-dharma iva bhavati 'ty atah puruṣasya  
10 bandha-prayojaka iti prāḇ evo 'ktaṃ vakṣyate ca.

«nanu ced anādis, tarhi nityaḥ syād» iti. tatrā 'ha:

**na nityaḥ syād ātma-vad, anyathā 'nucchittiḥ. 13.**

ātma-van nityo 'khaṇḍā-'nādir na bhavati, kiṃ tu pravāha-rūpeṇā  
'nādiḥ; anyathā 'nādi-bhāvasya tasya ṣṛuti-siddho-'chedā-'nupapatter ity  
15 arthaḥ.

bandha-kāraṇam uktvā mokṣa-kāraṇam āha:

**pratiniyata-kāraṇa-nāḥyatvam asya, dhvānta-vat. 14.**

asya bandha-kāraṇasyā 'vivekasya ṣukti-rajatā-'di-sthale pratiniyataṃ  
yan nāḥya-kāraṇam vivekas, tan-nāḥyatvam, tamo-vat; andhakāro hi prati-  
20 niyatenā 'lokenāi 'va nāḥyate, nā 'nya-sādhanene 'ty arthaḥ. tad uktaṃ  
Viṣṇupurāṇe:

“andhaṃ tama ivā 'jñānaṃ, dīpa-vac ce 'ndriyo-'dbhavam;  
yathā sūryas tathā jñānaṃ, yad, vipra-rṣe, viveka-jam” iti.

vivekenāi 'vā 'viveko nāḥyata iti pratiniyamasya grāhakam apy āha:

25 **atrā 'pi pratiniyamo 'nvaya-vyatirekāt. 15.**

dhvāntā-'lokeyor iva prakṛte 'pi pratiniyamaḥ ṣukti-rajatā-'diṣṭ  
anvaya-vyatirekābhyām eva grāhya ity arthaḥ.

athavāi 'vaṃ vyākhyeyam: «nanu vivekasyā 'pi kim pratiniyataṃ  
kāraṇam?» tatrā 'ha: atrā 'pi viveke 'pi kāraṇa-niyamo 'nvaya-vyatirek-  
30 ābhyām eva siddhaḥ. ṣṛavaṇa-manana-nididhyāsana-rūpaṃ eva kāraṇam,  
na tu karmā-'dī 'ti; karmā-'dikam tu bahir-aṅgam eve 'ty arthaḥ.

bandhasya svābhāvikatvā-'dikam na sambhavati 'ti prathamā-'dhyāyo-  
'ktaṃ smārayati:

**prakārā-'ntarā-'sambhavād aviveka eva bandhaḥ. 16.**

35 bandho 'tra duḥkha-yogā-'khyā-bandha-kāraṇam. ṣeṣaṃ sugamam.



«nanu mukter api kāryatayā vinācā-'pattyā punar-bandhaḥ syād» iti. tatrā 'ha:

**na muktasya punar-bandha-yogo 'py, anāvṛtti-ṣruteḥ. 17.**

bhāva-kāryasyāi 'va vinācitayā mokṣasya nāḥ nā 'sti; "na sa punar āvartata" iti ṣruter ity arthaḥ. — api-ṣabdaḥ pūrva-sūtro-'ktā-rtha-sam- 5 uccaye.

**apuruṣārthatvam anyathā. 18.**

anyathā muktasyā 'pi punar-bandhe pralaya-vad eva mokṣasyā 'puru- ṣārthatvam parama-puruṣārthatvā-'bhāvo vā syād ity arthaḥ.

apuruṣārthatve hetum āha:

10

**aviṣeṣā-'pattir ubhayoḥ. 19.**

bhāvi-bandhatva-sāmyeno 'bhayor mukta-baddhayor viṣeṣo na syāt. tataḥ cā 'puruṣārthatvam ity arthaḥ.

«nanv evam baddha-muktayor viṣeṣā-'bhyupagame nitya-muktatvam katham ucyate?» tatrā 'ha:

15

**muktir antarāya-dhvaster na paraḥ. 20.**

vakṣyamāṇā-'ntarāyasya dhvaṁsād atiriktaḥ padārtho na muktir ity arthaḥ. yathā hi svabhāva-ṣuklasya sphaṭikasya japo-'pādhi-nimittam raktatvam ṣāuklyā-'varaka-rūpaṁ vighna-mātraṁ, na tu japo-'padhānena ṣāuklyam naḥyati japā-'pāye co 'tpadyate, tathāi 'va svabhāva-nirduḥ- 20 kṣasyā 'tmano buddhy-upādhiḥkaṁ duḥkha-pratibimbaṁ tad-āvaraka-rūpaṁ vighna-mātraṁ, na tu buddhy-upadhānena duḥkham jāyate tad-apāye ca naḥyati 'ti. ato nitya-mukta ātmā, bandha-mokṣāu tu vyāvahārikāv ity avirodha iti.

«nanv evam bandha-mokṣayor mithyātve mokṣasya puruṣārthatā- 25 pratipādaka-ṣrutya-ādi-virodha» ity ata āha:

**tatrā 'py avirodhaḥ. 21.**

tatrā 'py antarāya-dhvaṁsasya mokṣatve 'pi puruṣārthatvā-'virodha ity arthaḥ. duḥkha-yoga-viyogāv eva hi puruṣe kalpitāu, na tu duḥkha- bhogo 'pi. bhogaḥ ca pratibimba-rūpeṇa duḥkha-sambandha ity ataḥ 30 pratibimba-rūpeṇa duḥkha-nivṛttir yathā-'rthāi 'va puruṣārthaḥ. sa evā 'ntarāya-dhvaṁsaḥ; tādrṣaḥ ca mokṣo yathā-'rtha eve 'ti bhāvaḥ.

«nanv antarāya-dhvaṁsa-mātraṁ cen muktis, tarhi ṣravaṇa-mātreṇāi 'va tat-siddhiḥ syād, ajñāna-pratibaddha-kaṇṭha-cāmīkara-siddhi-vad» iti. tatrā 'ha:

35

**adhikāri-trāividhyān na niyamaḥ. 22.**

uttama-madhyamā-'dhamās trividhā jñānā-'dhikāriṇaḥ; tena ṣravaṇa-mātrā-'nantaram eva mānasa-sākṣātkāraḥ sarveṣām iti na niyama ity arthaḥ. ato mandā-'dhikāra-doṣād Virocana-'dīnām ṣravaṇa-mātrāc citta-vilāyana-kṣamam mānasa-jñānam no 'tpannam, na tu ṣravaṇasya jñāna-jananā-'sāmarthyād iti.

na kevalam ṣravaṇa-mātram jñāne dṛṣṭa-kāraṇam, anyad apī 'ty āha: **dārḍhyā-'rtham uttareṣām. 23.**

ṣravaṇād uttareṣām manana-nididhyāsanā-'dīnām antarāya-dhvaṅsa-syā 'tyantikatva-rūpa-dārḍhyā-'rtham niyama ity anuṣajyate.

10 uttarāṇy eva sādhanāny āha:

**sthira-sukham āsanam iti na niyamaḥ. 24.**

āsane padmā-'sanā-'di-niyamo nā 'sti; yataḥ sthiram sukham ca yat, tad evā 'sanam ity arthaḥ.

mukhyam sādhanam āha:

15 **dhyānam nirviṣayam manaḥ. 25.**

vṛtti-ṣūnyam yad antaḥkaraṇam bhavati, tad eva dhyānam yogaḥ citta-vṛtti-nirodha-rūpa ity arthaḥ. kārya-kāraṇā-'bhedena kāraṇa-ṣabdaḥ kārye prayuktaḥ; etat-sādhanatvena dhyānasya vakṣyamānatvād iti.

« nanu yogā-'yogayoḥ puruṣasyāi 'karūpyāt kim yogene? » 'ty ācaṅkya 20 samādhatte:

ubhayathā 'py aviṣeṣaḥ cen, nāi 'vam, uparāga-nirodhād vi-  
ṣeṣaḥ. 26.

uparāga-nirodhād vṛtti-pratibimbā-'pagamād yogā-'vasthāyām ayogā-'vasthāto viṣeṣaḥ puruṣasye 'ti siddhānta-dalā-'rthaḥ; ṣeṣam vyākhyāta-  
25 prāyam.

« nanu niḥsaṅge katham uparāgaḥ? » tatrā 'ha:

**niḥsaṅge 'py uparāgo 'vivekāḥ. 27.**

niḥsaṅge yady api pāramārthika uparāgo nā 'sti, tathā 'py uparāga iva bhavati 'ti kṛtvā pratibimba evo 'parāga iti vyavahriyata uparāga-  
30 vivekibhir ity arthaḥ.

etat eva vivṛṇoti:

**japā-sphaṭikayor iva no 'parāgaḥ, kim tv abhimānaḥ. 28.**

yathā japā-sphaṭikayor no 'parāgaḥ, kim tu japā-pratibimba-vaḥ 35 ṣayor no 'parāgaḥ, kim tu buddhi-pratibimba-vaḥ uparāgā-'bhimāno



'viveka-vaçād ity arthaḥ. ata uparāga-tulyatayā vṛtti-pratibimba eva puruṣo-'parāga iti sūtra-dvaya-paryavasito 'rthaḥ. tathā ca smaryate:

“yathā jale candramasaḥ kampā-'dis tat-kṛto guṇaḥ,  
dr̥çyate 'sann api draṣṭur ātmano 'nātmano guṇa” iti.

eṣa eva ca duḥkhā-'tmaka-vṛtter uparāgo duḥkha-nivṛtṭy-ākhyā-mokṣasyā 5  
'ntarāyaḥ; tasya ca dhvaṇsaç citta-layāt; so 'pi ca citta-vṛtti-nirodhā-  
'khyenā 'samprajñāta-yogena 'ty ato yogād evā 'ntarāya-dhvaṇso bhavati  
'ti yoga-çāstrasyā 'pi siddhāntaḥ.

“dhyānaṁ nirviṣayam mana” iti yoga uktaḥ. tasya sādhanāny ācak-  
ṣaṇa eva yathokto-'parāgasya nirodho-'pāyam āha: 10

**dhyāna-dhāraṇā-'bhyāsa-vāirāgyā-'dibhis tan-nirodhaḥ. 29.**

samādhi-dvārā dhyānaṁ yogasya kāraṇam, dhyānasya ca kāraṇam  
dhāraṇā, tasyaḥ ca kāraṇam abhyāsaç citta-sthāirya-sādhanā-'nuṣṭhānam,  
abhyāsasyā 'pi kāraṇam viṣaya-vāirāgyam, tasyā 'pi doṣa-darçana-yama-  
niyamā-'dikam iti Pātañjalo-'kta-prakriyayā tan-nirodha uparāga-nirodho 15  
bhavati citta-vṛtti-nirodhā-'khyā-yoga-dvāre 'ty arthaḥ.

citta-niṣṭha-dhyānā-'dinā puruṣasyo 'parāga-nirodhe pūrvā-'cārya-sid-  
dhaṁ dvāraṁ darçayati:

**laya-vikṣepayor vyāvṛtṭye 'ty ācāryaḥ. 30.**

dhyānā-'dinā cittasya nidrā-vṛtteḥ pramāṇā-'di-vṛtteç ca nivṛtṭyā 20  
puruṣasyā 'pi vṛtṭy-uparāga-nirodho bhavati; bimba-nirodhe pratibimbasyā  
'pi nirodhād iti pūrvā-'cāryā āhur ity arthaḥ. yathā Pātañjalir “yogaç  
citta-vṛtti-nirodhaḥ,” “tadā draṣṭuḥ svarūpe 'vasthānam,” “vṛtti-sārūpyam  
itaratre” 'ti sūtra-trayeṇāi 'tad evā 'ha, tathā

“nityaḥ sarvatra-go hy ātmā; buddhi-samnidhimattayā 25  
yathā-yathā bhaved buddhir ātmā tadvad ihe 'śyata”

ity-ādi-smṛtayo 'py etad āhur iti. tad evam asamprajñāta-yogād eva  
sākṣātkāra-dvārā mokṣā-'ntarāya-dhvaṇsa iti prahaṭṭakā-'rthaḥ.

dhyānā-'dāu guhā-'di-sthāna-niyamo nā 'stī 'ty āha:

**na sthāna-niyamaç, citta-prasādāt. 31.**

30

citta-prasādād eva dhyānā-'dikam; atas tatra na guhā-'di-sthāna-  
niyama ity arthaḥ. çāstre tv āutsargikā-'bhiprāyeṇāi 'vā 'raṇya-giri-guhā-  
'di-sthānaṁ yogasyo 'ddiṣṭam iti. ata eva Brahma-sūtram api: “yatrāi  
'kāgratā, tatrā 'viçṣād” iti.

samāpto mokṣa-vicāraḥ; idānīm puruṣā-'pariṇāmitvāya jagat-kāraṇam 35  
upasaṁharati:

prakṛter ādyo-'pādānatā, 'nyeṣāṃ kāryatva-ṣruteḥ. 32.

mahad-ādīnāṃ kāryatva-ṣṛavanāt teṣāṃ mūla-kāraṇatayā prakṛtiḥ  
sidhyatī 'ty arthaḥ.

« nanu puruṣa evo 'pādānam bhavatu. » tatrā 'ha :

5 nityatve 'pi nā 'tmano, yogyatvā-'bhāvāt. 33.

guṇavattvaṃ saṅgitvaṃ co 'pādāna-yogyatā. tayoḥ abhāvāt puru-  
ṣasya nityatve 'pi no 'pādānatvam ity arthaḥ.

« nanu “ bahvīḥ prajāḥ puruṣāt samprasūtā ” ity-ādi-ṣruteḥ puruṣasya  
kāraṇatvā-'vagamād vivartā-'di-vādā ācraṇāyā? » ity ācāṅkyā 'ha :

10 ṣṛuṭi-virodhān na kutarkā-'pasadasyā 'tma-lābhāḥ. 34.

puruṣa-kāraṇatāyāṃ ye-ye pakṣāḥ sambhāvitās, te sarve ṣṛuṭi-viruddhā  
ity atas tad-abhyupagantīnāṃ kutārkikā-'dy-adhamānāṃ ātma-svarūpa-  
jñānaṃ na bhavatī 'ty arthaḥ. etenā 'tmani sukha-duḥkhā-'di-guṇo-  
'pādānatva-vādino 'pi kutārkikā eva, teṣāṃ apy ātma-yathārtha-jñānaṃ  
15 nā 'stī 'ty avagantavyam. ātma-kāraṇatā-ṣṛutayaḥ ca cakti-ṣaktimad-  
abhedeno 'pāsanā-'rthā eva; “ ajām ekām ” ity-ādi-ṣṛutibhiḥ pradhāna-  
kāraṇatā-siddheḥ. yadi cā 'kāśasyā 'bhrā-'dy-adhiṣṭhāna-kāraṇatā-vad  
ātmanaḥ kāraṇatvam ucyate, tadā tan na nirākurmah; pariṇāmasyāi 'va  
pratiśedhād iti.

20 « sthāvara-jaṅgamā-'diṣu pṛthivy-ādīnāṃ eva kāraṇatva-darṣanāt  
katham prakṛteḥ sarvo-'pādānatvam? » tatrā 'ha :

pāramparye 'pi pradhānā-'nuvṛttir, aṇu-vat. 35.

sthāvarā-'diṣu pāramparayā kāraṇatve 'pi teṣu pradhānasyā 'nugamād  
upādānatvam akṣatam; yathā 'ṅkurā-'di-dvārakatve 'pi sthāvarā-'diṣu  
25 pāṛthivā-'dy-aṇunāṃ anugamād upādānatvam ity arthaḥ.

vana-nyāyena prakṛter vyāpakatve pramāṇam āha :

sarvatra kārya-darṣanād vibhutvam. 36.

avyavasthayā sarvatra vikāra-darṣanāt pradhānasya vibhutvam;  
yathā 'ṇor ghaṭā-'di-vyāpitvam ity arthaḥ. etac ca prāg eva vyākhyā-  
30 tam.

« nanu paricchinnav 'pi yatra kāryam utpadyate, tatra gacchatī 'ti  
vaktavyam? » tatrā 'hā :

gati-yoge 'py ādya-kāraṇatā-hānir, aṇu-vat. 37.

gati-svikāre 'pi paricchinnavatayā mūla-kāraṇatvā-'bhāvaḥ pāṛthivā-'dy-  
35 aṇu-dṛṣṭāntene 'ty arthaḥ.

athave 'tthaṃ vyākhyeyam. « nanu triguṇā-'tmaka-pradhānasyā 'nyo-



'nya-samyogā-'rtham ṣṛuṭi-smṛtiṣu kriyā kṣobhā-'khyā ṣṛūyate; kriyāvat-tvāc ca tantv-ādi-dṛṣṭāntena mūla-kāraṇatvā-'bhāva» ity ācāṅkya pari-harati: gati-yoge 'py ādya-kāraṇatā-'hānir, aṇu-vat. gatiḥ kriyā; tat-sattve 'pi mūla-kāraṇatāyā ahāniḥ; yathā vāiṣeṣika-mate pārthivā-'dy-aṇūnām ity arthaḥ.

5

«nanu prthivy-ādīnām navānām eva dravyāṇām darṣanāt katham prthivītvā-'di-ṣūnyam pradhānā-'khyam dravyam ghaṭeta? na ca <pradhānam dravyam eva mā 'stv> iti vācyam; samyoga-vibhāga-pariṇāmā-'dibhir dravyatva-siddher» iti. tatrā 'ha:

**prasiddhā-'dhikyam pradhānasya, na niyamaḥ. 38.**

10

prasiddha-nava-dravyā-'dhikyam eva pradhānasya; ato navāi 'va dravyāṇi 'ti na niyama ity arthaḥ. ātmā-'tiriktānām prthivy-ādīnām aṣṭānām eva kāryatva-ṣṛavāṇam cā 'tra niyame bādhakam iti bhāvaḥ.

«kim sattvā-'dayo guṇā eva prakṛtir, athavā guṇa-traya-rūpa-dravya-trayā-'dhāra-bhūtā prakṛtir?» iti samṛcaye 'vadhārayati:

15

**sattvā-'dīnām a-tad-dharmatvaṃ, tad-rūpatvāt. 39.**

sattvā-'di-guṇānām prakṛti-dharmatvaṃ nā 'sti, prakṛti-svarūpatvād ity arthaḥ. yady api ṣṛuṭi-smṛtiṣu 'bhayam eva ṣṛūyate, tathā 'pi lāghavā-'di-tarkataḥ svarūpatvam evā 'vadhāryate, na tu dharmatvam. tathā hi, sattvā-'di-trayam kim prakṛteḥ kārya-rūpo dharmo, 'thavā 'kāṣasya vāyu-20 vat samyoga-mātreṇa nitya eva dharmam syāt? ādye ekasyā eva prakṛter dravyā-'ntara-saṅgam vinā vicitra-guṇa-trayo-'tpatty-asambhavaḥ; dṛṣṭa-viruddha-kalpanā-'nāucityam ca. antye nityebhya eva sattvā-'dibhyo 'nyo-'nya-saṅgena vicitra-sakala-kāryo-'papattāu tad-atirikta-prakṛti-kalpanā-vāiyarthyaṃ iti. sattvā-'dīnām prakṛti-kāryatvā-'di-vacanāni cā 'ṇcataḥ 25 prakāṣā-'di-kāryo-'pahitatayā 'bhivyakty-ādikam eva bodhayanti; yathā prthivīto dvīpo-'tpattim iti.

«nanv evam aṣṭāvinṣati-tattva-pratipādaka-ṣāstra-virodha» iti cen, na; tatra prakṛti-dharmāṇām sukhā-'dīnām vāiṣeṣika-guṇānām prthak-tattvā-'bhyupagamena tattvānām aṣṭāvinṣati-saṃkhyo-'papatteḥ.

30

vastutas tv idaṃ sūtram ittham vyākhyeyam: sattvā-'dīnām a-tad-dharmatvam prakṛti-kārya-mātratvā-'bhāvaḥ; tad-rūpatvāt prakṛter api sattvā-'di-rūpatvāt,

“sattvam rajas tama iti eṣāi 'va prakṛtiḥ smṛte”

'ty-ādi-smṛtibhya iti. tathā ca vāiṣeṣikāṇām prthivy-ādiṣv ivā 'smākam api 35 kārya-kāraṇo-'bhaya-rūpatayā sattvā-'diṣu prakṛti-kāryatvā-'di-vākyānām avirodhaḥ. tatra sāmānya-'vastham sattvam aṇu-tulyam vāiṣamyā-'vastha-

sya tantu-tulyasya mahat-tattvā-'di-kāraṇa-sattvasya kāraṇam. evaṃ rajas-tamaśī api.

pradhāna-pravṛtṭeḥ prayojanam upasaṃharati :

anupabhoge 'pi pum-arthaṃ sṛṣṭiḥ pradhānasyo, 'ṣṭra-kuṇikuma-  
5 vahana-vat. 40.

tṛtīyā-'dhyāya-sṭhe "pradhāna-sṛṣṭiḥ parārthe" 'ty-ādi-sūtre vyākhyā-  
tam idam.

vicitra-sṛṣṭāu nimitta-kāraṇam āha :

karma-vāicitryāt sṛṣṭi-vāicitryam. 41.

10 karma dharmā-'dharmāu. sugamam anyat.

« nanu bhavatu pradhānāt sṛṣṭiḥ; pralayas tu kasmāt? na hy ekas-  
māt kāraṇād viruddha-kārya-dvayaṃ ghaṭate. » tatrā 'ha :

sāmya-vāiṣamyābhyāṃ kārya-dvayam. 42.

sattvā-'di-guṇa-trayam pradhānam; teṣāṃ ca vāiṣamyāṃ nyūnā-  
15 'tirikta-bhāvena saṃhananam; tad-abhāvaḥ sāmyam. tābhyāṃ hetubhyāṃ  
ekasmād eva sṛṣṭi-pralaya-rūpaṃ viruddha-kārya-dvayam bhavati 'ty  
arthaḥ. sthitis tu sṛṣṭi-madhye praviṣṭe 'ty ācayena tat-kāraṇatvam  
pradhānasya na pṛthag vicāritam.

« nanu pradhānasya sṛṣṭi-svābhāvyāj jñāno-'ttaram api saṃsāraḥ syāt. »  
20 tatrā 'ha :

vimukta-bodhān na sṛṣṭiḥ pradhānasya, loka-vat. 43.

vimuktatayā puruṣa-sākṣātkārād dhetoḥ pradhānasya tat-puruṣā-  
'rthaṃ punaḥ sṛṣṭir na bhavati, kṛtā-'rthatvāt. loka-vat; yathā lokā  
amātyā-'dayo rājño 'rthaṃ sampādya kṛtā-'rthāḥ santo na punā rājā-'rthaṃ  
25 pravartante, tathāi 'va pradhānam ity arthaḥ. vimukta-mokṣā-'rthaṃ hi  
pradhāna-pravṛttir ity uktam. sa ca jñānān niṣpanna iti bhāvaḥ.

« nanu pradhānasya sṛṣṭy-uparamo nā 'sti; ajñānāṃ saṃsāra-darṣanāt.  
tathā ca pradhāna-sṛṣṭyā muktasyā 'pi punar-bandhaḥ syāt. » tatrā 'ha :

nā 'nyo-'pasarpane 'pi mukto-'pabhogo, nimittā-'bhāvāt. 44.

30 kārya-kāraṇa-saṃghātā-'di-sṛṣṭyā 'nyān prati pradhānasyo 'pasarpane  
'pi na muktasyo 'pabhogo bhavati; nimittā-'bhāvāt; upabhoge nimittānāṃ  
svo-'pādhi-samyoga-viṣeṣa-tat-kāraṇā-'vivekā-'dinām abhāvād ity arthaḥ.  
idam eva hi muktam prati pradhāna-sṛṣṭy-uparamo, yat tad-bhoga-hetoḥ  
svo-'pādhi-pariṇāma-viṣeṣasya janmā-'khyasyā 'nutpādanam iti.



« nanv iyaṁ vyavasthā tadā ghaṭeta, yadi puruṣa-bahutvaṁ syāt. tad eva tv ātmā-'dvāita-ṣṛuṭi-bādhitam » ity āṇḍikya 'ha:

**puruṣa-bahutvaṁ vyavasthātaḥ. 45.**

“ye tad vidur, amṛtās te bhavanty; athe 'tare duḥkham evā 'piyantī”  
'ty-ādi-ṣṛuṭy-ukta-bandha-mokṣa-vyavasthāta eva puruṣa-bahutvaṁ sidh- 5  
yatī 'ty arthaḥ.

« nanū 'pādhi-bhedād bandha-mokṣa-vyavasthā syāt. » tatrā 'ha:

**upādhiḥ cet, tat-siddhāu punar dvāitam. 46.**

upādhiḥ cet svīkriyate, tarhy upādhi-siddhyāi 'va punar advāita-bhaṅga ity arthaḥ. vastutas tū 'pādhi-bhede 'pi vyavasthā na sambhavatī 10  
'ti prathamā-'dhyāya eva prapañcitam.

« nanū 'pādhayo 'py āvidyikā iti na tāir advāita-bhaṅga » ity āṇḍikya-  
kāyām āha:

**dvābhyām api pramāṇa-virodhaḥ. 47.**

puruṣo 'vidye 'ti dvābhyām apy aṅgīkṛtābhyām advāita-pramāṇasya 15  
ṣṛuter virodhas tad-avastha eve 'ty arthaḥ.

aparam api dūṣaṇa-dvayam āha:

**dvābhyām apy a virodhān na pūrvam uttaraṁ ca sādhakā-  
'bhāvāt. 48.**

dvābhyām apy aṅgīkṛtābhyām pūrvam pūrva-pakṣo bhavatām na 20  
ghaṭate; asmābhir api prakṛtiḥ puruṣaḥ ce 'ti dvayor evā 'ṅgīkārāt;  
vikārasyā 'nityatayā vācā-'rambhaṇa-mātratayā asmābhir apī 'ṣṭatvāt.  
« nanu puruṣa-nānātva-svīkārāt prakṛter nityatva-svīkārāc cā 'sty evā  
'smad-virodha » ity āṇḍikya dūṣaṇā-'ntaram āha: “uttaraṁ ce” 'ty-ādinā.  
advāita-vādinām uttaraṁ siddhāntaḥ ca na ghaṭate; ātma-sādhaka-pramā- 25  
ṇasyā-'bhāvāt. tad-aṅgīkāre ca tenāi 'vā 'dvāita-hānir ity arthaḥ.

« nanu sva-prakāṣatayā 'tmā setsyati. » tatrā 'ha:

**prakāṣatas tat-siddhāu karma-karṭṭ-virodhaḥ. 49.**

cāitanya-rūpa-prakāṣataḥ cāitanya-siddhāu karma-karṭṭ-virodha ity  
arthaḥ. prakāṣya-prakāṣa-sambandhe hi prakāṣanam ālokā-'diṣu dṛṣṭam; 30  
svasya sāksāt svasmin sambandhaḥ ca viruddha iti. asman-mate tu  
buddhi-vṛṭty-ākhyā-pramāṇā-'ṅgīkārāt tad-dvārā pratibimba-rūpasya svasya  
bimba-rūpe svasmin sambandho ghaṭate; yathā sūrye jala-dvārā prati-  
bimba-rūpa-sva-sambandha iti bhāvah. ātmanaḥ sva-prakāṣatva-ṣṛuṭis tv  
an-anyo-'pādhika-prakāṣā-'di-parā bodhyā.

« nanu nā 'sti karma-kartṛ-virodhaḥ; sva-niṣṭha-prakāṣa-dharma-dvārā svasya sva-sambandha-sambhavāt; yathā vāiṣeṣikānāṃ sva-niṣṭha-jñāna-dvārā svasya svayaṃ viśaya » iti. tatrā 'ha:

**jaḍa-vyāvṛtto jaḍam prakāṣayati cid-rūpaḥ. 50.**

- 5 cetane prakāṣa-rūpa-dharmaḥ sūryā-diṣv iva nā 'sti, kiṃ tu cid-rūpaḥ cit-svarūpa eva padārtho jaḍam prakāṣayati; yato jaḍa-vyāvṛtti-mātreṇa cid ity ucyate, na tu jaḍa-vilakṣaṇa-dharmavattaye 'ty arthaḥ. ata eva nirdharmatayā “sa eṣa ne 'ti ne 'ti” 'ty eva ṣṛutyō 'padiṣyate, na tu vidhi-mukhataye 'ti. tathā ca smṛtir api:

- 10 “< idam tad > iti nirdeṣṭuṃ guruṇā 'pi na ṣakyata ” iti.

< jaḍa-vyāvṛttāḥ > iti pāṭhe 'pi hetāu saptamyā 'yam evā 'rthaḥ. — asmiṃś ca sūtre « jaḍam eva prakāṣayati cid-rūpo, na tv ātmānam » iti nā 'rthaḥ. tathā sati hi tasyā 'jñeyatvena sādhakā-'bhāva-rūpam bādhakam pareṣū 'panyāsā-'narham; svasyā 'pi tulya-nyāyatvād iti.

- 15 « nanv evam pramāṇā-'dy-anurodhena dvāita-siddhāv advāita-ṣṛuteḥ kā gatiḥ? » tatrā 'ha:

**na ṣṛuti-virodho, rāgiṇāṃ vāirāgyāya tat-siddheḥ. 51.**

- advāita-ṣṛuti-virodhas tu nā 'sti; rāgiṇāṃ puruṣā-'tirikte vāirāgyāyāi 'va ṣṛutibhir advāita-sādhanaḥ; puruṣa-jñāna iva dvāitā-'bhāva-jñāne sva-  
20 tantra-phalā-'ntarā-'craṇāt. tac ca vāirāgyaṃ sad-advāitenāi 'vo 'papad-  
yate, sattvaṃ ca kūṣasthatvam ity arthaḥ. ata eva ṣṛutir api sad-advāitam eva Chāndogye pratipāditavatī 'ti bhāvaḥ.

na kevalam ukta-yuktyāi 'vā 'dvāita-vādinō heyā, api tu jagad-a-satyatā-grāhaka-pramāṇā-'bhāvenā 'pī 'ty āha:

- 25 jagat-satyatvam, aduṣṭa-kāraṇa-janyatvād, bādhakā-'bhāvāt.  
52.

- nidrā-'di-doṣa-duṣṭā-'ntaḥkaraṇā-'di-janyatvena svāpna-viśaya-ṣaṅkha-pītimā-'dīnāṃ asatyatvaṃ loke dṛṣṭam. tac ca mahad-ādi-prapañce nā 'sti; tat-kāraṇasya prakṛter Hiranyagarbha-buddheḥ cā 'duṣṭatvāt;  
30 “yathā-pūrvam akalpayad” ity-ādi-ṣṛaṇāt. « nanu “ne 'ha nānā 'sti kiṃ-cane” 'ty-ādi-ṣṛutyā bādhitatvenā 'vidyā-'di-nāmā kaṣ-canā 'nādir doṣaḥ kalpanīyaḥ. » tatrā 'ha: “bādhakā-'bhāvād” iti. ayam bhāvaḥ: “ne 'ha nānā 'sti kiṃ-cane” 'ty-ādi-ṣṛutayo yāḥ parāiḥ prapañca-bādhaka-tayā 'bhipreyante, tāḥ prakaraṇā-'nusāreṇa vibhāgā-'di-pratiṣedhikā eva,  
35 na tu prapañcā-'tyanta-tucchatā-parāḥ; svasyā 'pi bādhā-'pattiyā svā-'rthā-'sādhakatva-prasaṅgāt. na hi svapna-kālīna-ṣabdasya bādhe taj-jñāpito 'py arthaḥ punar na saṃdihyata iti. tasmād ātmā-'vighātakatayā ṣṛutayo



na prapañcasyā 'tyanta-bādha-parā iti. tatra "ne 'ha nānā 'sti kiñ-cane" 'ty-ādi-ṣruter <brahma-vibhaktam kim-api nā 'stī> 'ty arthaḥ;

"sarvaṃ samāpnoṣi, tato 'si sarva"

ity-ādi-smṛty-eka-vākyatvāt. "vācā-rambhaṇam vikāro nāma-dheyam, mṛttike 'ty eva satyam" ity-ādi-ṣrutes tu nityatā-rūpa-pāramārthika-sattā- 5 viraho 'rthaḥ; anyathā mṛttikā-dṛṣṭāntā-siddheḥ; na hi loke mṛttikā-vikārāṇām atyanta-tucchatvaṃ siddham, yena dṛṣṭāntatā syād iti.

"na nirodho na co 'tpattir na baddho na ca sādhaḥ  
na mumukṣur na vāi mukta ity eṣā paramārthate"

'ty-ādi-ṣrutes tv ātmā-tiriktasya kūṭastha-nityatā-rūpā-'tiparamārtha-sattā- 10 viraho 'rthaḥ; kiñ cā 'tmano nirodhā-'dy-abhāvo 'rthaḥ; anyathāi 'tādṛṣṭa-jñānasya mokṣa-phalakatva-pratipādana-virodhāt. na hi <mokṣo mithye> 'ti pratipādyā mokṣasya phalatvam apramattaḥ pratipādayatī 'ti. yāc cā 'tmāi-'kya-ṣrutayas, tās tu prathamā-dhyāya eva vyākhyātāḥ; Brahma-mīmāṃsā-bhāṣye cāi 'tā anyāc ca ṣrutayo 'smābhir vyākhyātā iti dik. 15

na kevalam vartamāna-daṣṭāyām eva prapañcaḥ sann, api tu sadāi 've 'ty āha:

**prakārā-'ntarā-'sambhavāt sad-utpattiḥ. 53.**

pūrvo-'kta-yuktibhir asad-utpādā-'sambhavāt sūkṣma-rūpeṇa sad evo 'tpadyate 'bhivyaktam bhavatī 'ty arthaḥ. 20

kartṛtva-bhoktṛtvayor vāiyadhikarāṇye 'pi vyavasthām upapādayati sūtrābhyām:

**ahaṃkāraḥ kartā, na puruṣaḥ. 54.**

abhimāna-vṛttikam antaḥkaraṇam ahaṃkāraḥ. sa eva kṛtimān; abhi- māno-'ttaram eva prāyaḥ pravṛtti-darśanāt; na tu puruṣo, 'pariṇāmitvād 25 ity arthaḥ. pūrvaṃ ca <dharma-'dikam buddher> iti yad uktam, tad ekasyāi 'vā 'ntaḥkaraṇasya vṛtti-mātra-bhedā-'ṣayena.

**cid-avasānā bhuktis, tat-karmā-'rjitatvāt. 55.**

ahaṃkārasya kartṛtve 'pi bhogaḥ city eva paryavasanno bhavati; ahaṃkārasya samihatatvena parārthatvāt. «nanv evam anya-niṣṭha-kar- 30 maṇā 'nyasya bhoge puruṣa-viṣeṣa-niyamo na syāt.» tatrā 'ha: "tat-karmā-'rjitatvād" iti; ahaṃkāreṇā 'sañjītam tasyāc cito yat karma, taj-janyatvād bhogasye 'ty arthaḥ. yo 'haṃkāro yam puruṣam ādāyā 'cetane <'ham, mame> 'ti vṛttiṃ karoti, tasyā 'haṃkārasya karma tasyā 'tmana ucyate, tenāi 'va ca karmaṇā tatrā 'tmani bhogo 'rjyata iti nā 'tiprasaṅga 35 ity āṣayāḥ.

Brahma-lokā'-nta-gatibhir nā 'sti niṣkṛtīr iti pūrvo'-kte kāraṇaṃ darśayati:

candrā'-di-loke 'py āvṛttir, nimitta-sadbhāvāt. 56.

nimittam aviveka-karmā'-dikam. sugamam anyat.

5 « nanu tat-tal-loka-vāsi-jano'-padeṣād anāvṛtṭiḥ syāt? » tatrā 'ha:

lokasya no 'padeṣāt siddhiḥ, pūrva-vat. 57.

yathā pūrvasya manuṣya-lokasyo 'padeṣa-mātrān na siddhir jñāna-niṣpattir, evaṃ tat-tal-loka-stha-lokasyo 'padeṣa-mātrāt tad-gatānāṃ jñāna-niṣpattir na niyameṇa bhavati 'ty arthaḥ.

10 « nanv evam Brahma-lokāḍ anāvṛtṭi-ṣṛuteḥ kā gatiḥ? » tatrā 'ha:

pāramparyeṇa tat-siddhāu vimukti-ṣṛutiḥ. 58.

Brahma-lokā'-di-gatānāṃ ṣṛavaṇa-mananā'-di-paramparayā prāyaṣo jñāna-siddhāu satyāṃ vimukti-ṣṛavaṇam; na tu sāksād-gati-mātreṇe 'ty arthaḥ. tal-loke jñānasya prāyikatvād anyā-lokāḍ viṣeṣa iti.

15 paripūrṇatve 'py ātmano gati-ṣṛutim upapādayati:

gati-ṣṛuteḥ ca vyāpakatve 'py upādhi-yogād bhoga-deṣa-kāla-lābho, vyoma-vat. 59.

vyāpakatve 'py ātmano gati-ṣṛavaṇā'-nurodhena bhoga-deṣasya kāla-vaṣāl lābhaḥ sidhyati, vyoma-vat upādhi-yogene 'ty arthaḥ. yathā hy 20 ākāṣasya pūrṇatve 'pi deṣa-viṣeṣa-gatir ghaṭā'-dy-upādhi-yogād vyavahriyate, tathāi 've 'ti. tathā ca ṣṛutiḥ:

“ghaṭa-samvṛtam ākāṣaṃ nīyamāne ghaṭe yathā,  
ghaṭo nīyeta, nā 'kāṣaṃ, tadvaj jīvo nabho'-pama” iti.

25 “bhoktur adhiṣṭhānād bhogā'-yatana-nirmāṇam” iti yad uktam, tat prapañcayati:

anadhiṣṭhitasya pūti-bhāva-prasaṅgān na tat-siddhiḥ. 60.

bhoktr-anadhiṣṭhitasya ṣukrā'-deḥ pūti-bhāva-prasaṅgān na pūrvo'-kta-bhogā'-yatana-siddhir ity arthaḥ.

30 « nanv adhiṣṭhānaṃ vināi 'vā 'drṣṭa-dvārā bhoktrbhyo bhogā'-yatana-nirmāṇam bhavatu. » tatrā 'ha:

adrṣṭa-dvārā ced, asambaddhasya tad-asambhavāḥ, jalā'-di-vad aṅkure. 61.

ṣukrā'-dāu sāksād asambaddhasyā 'drṣṭasya ṣarīrā'-di-nirmāṇe bhoktr-dvāratvā'-sambhavād, bijā'-sambaddhānāṃ jalā'-dīnāṃ aṅkuro'-tpattāu



karṣakā-'di-dvāratva-vad ity arthaḥ. ataḥ svā-'çraya-saṃyoga-sambandhenāi 'vā 'drṣṭa-sambandhaḥ çukrā-'diṣu vaktavyaḥ. tathā ca siddham adṛṣṭavad-ātma-saṃyoga-rūpasyā 'dhiṣṭhānasya bhogo-'pakaraṇa-nirmāṇa-hetutvam iti bhāvaḥ.

vāiçeṣikā-'di-nayenā 'drṣṭa-dvārakam ātma-kāraṇatvam abhyupetya 5  
tat-sambandha-ghaṭakatayā 'tmano 'dhiṣṭhātṛtvaṃ sthāpitam. sva-siddhānte tv adṛṣṭā-'dīnām ātma-dharmatvā-'bhāvāt tad-dvārā bhoktur hetutvam eva na sambhavatī 'ty āha:

**nirguṇatvāt tad-asambhavād, ahaṃkāra-dharmā hy ete. 62.**

bhoktur nirguṇatvenā 'drṣṭā-'sambhavāc ca nā 'drṣṭa-dvārakatvam; 10  
hi yasmād ete 'drṣṭā-'dayo 'haṃkārasyā 'ntaḥkaraṇa-sāmānyasyāi 'va dharmā ity arthaḥ. tathā cā 'sman-mate dvāra-nāirapekṣyeṇa saṃyoga-mātreṇa sāksād eva bhoktur adhiṣṭhānam sidhyatī 'ti bhāvaḥ.

« nanu cet puruṣo vyāpakas, tarhi

“bālā-'gra-çata-bhāgasya çatadhā kalpitasya ca 15  
bhāgo jīvaḥ sa vijñeyaḥ, sa cā 'nantyāya kalpata”

iti çruti-pratipāditam jīva-paricchinnavatvam anupapannam. tathe 'çvara-pratiśedhāt puruṣāṇām cāi 'karūpyāj jīvātma-paramātma-vibhāgo 'pi çāstriyo 'nupapanna » iti. tad idam āçāṅkā-dvayam apahartum āha:

**viçiṣṭasya jīvatvam anvaya-vyatirekāt. 63.**

20

“jīva bala-prāṇa-dhāraṇayor” iti vyutpattyā jīvatvam prāṇitvam; tac cā 'haṃkāra-viçiṣṭa-puruṣasya dharmo, na tu kevala-puruṣasya. kutaḥ? anvaya-vyatirekāt; ahaṃkāravatām eva sāmāthyā-'tiçaya-prāṇa-dhāraṇayor darçanāt, tac-chūnyānām ca citta-vṛtti-nirodhasyāi 'va darçanāt; pravṛtti-hetu-rāgo-'tpādakasyā 'haṃkārasyā 'bhāvād ity arthaḥ. athavā 25  
'ntaḥkaraṇa-viyoge mokṣa-pralayā-'dāu na jīvanam, tad-yoge ca jīvanam ity evam anvaya-vyatirekāu vyākhyeyāu.

tathā cā 'ntaḥkaraṇo-'pādhikam jīvasya paricchinnavatvam paramā-'tmā-'khyāt kevala-puruṣād bhinnatvam ce 'ti bhāvaḥ. — anena sūtreṇa viçiṣṭasya bhoktṛtvaṃ vā tvam-aham-pratyaya-gocaratvaṃ vā no 'ktam; sāksāt-30  
kāra-rūpasya bhogasyā 'haṃkāra-dharmatvā-'bhāvāt; tvam-aham-dharmi-puraskāreṇa vivekā-'nupapatteç ca. kiṃ tu

“yadā tv abheda-vijñānam jīvātma-paramātmanoh  
bhavet, tadā, muni-çreṣṭhāḥ, pāça-cchedo bhaviṣyati.

ātmānam dvividham prāhuḥ parā-'para-vibhedataḥ; 35  
paras tu nirguṇaḥ prokto, 'py ahaṃkāra-yuto 'para”





dhiko vā nimitta-kāraṇatā-paro vā; puruṣārthasya prakṛti-pravartakatvād iti mantavyam.

«svāmy-artham prakṛteḥ pravṛttili svata eva bhavatī 'ti sthale-sthale proktam. tatra sva-svāmi-bhāvo bhogyā-bhoktṛ-bhāvaḥ; sa ca prakṛti-pravṛtteḥ prāñ nā 'stī» 'ty āçāṅkāṃ pariharati: 5

karma-nimittāḥ prakṛteḥ sva-svāmi-bhāvo 'py anādir, bijā-  
'ñkura-vat. 67.

yeṣāṃ sāṃkhyāi-'kadeçinām prakṛteḥ puruṣasya ca sva-svāmi-bhāvo bhogyā-bhoktṛ-bhāvaḥ karma-nimittakas, tan-mate 'pi sa pravāha-rūpeṇā 'nādir eva, bijā-ñkura-vat, prāmāṇikatvād ity arthaḥ; ākasmikatve muk- 10  
tasyā 'pi punar-bhogā-'patter iti.

aviveka-nimittakatva-mate 'py etad-anāditvaṃ samānam ity āha:

aviveka-nimitto vā Pañcaçikhaḥ. 68.

aviveka-nimitto vā sva-svāmi-bhāva iti Pañcaçikha āha; tan-mate 'py anādir ity arthaḥ. etad eva sva-matam, prāg uktatvāt. avivekaç ca 15  
pralaye 'pi karma-vad evā 'sti vāsanā-rūpeṇa 'ti. viveka-prāgabhāvo 'viveka iti mate tu bijā-ñkura-vad anāditvaṃ na ghaṭate; akhaṇḍa-prāgabhāvasyāi 'vā 'khila-bhoga-hetutvād iti.

liṅga-çarīra-nimittaka iti Sanandanācāryaḥ. 69.

Sanandanācāryas tu liṅga-çarīra-nimittakaḥ prakṛti-puruṣayor bhogyā- 20  
bhoktṛ-bhāva ity āha; liṅga-çarīra-dvārāi 'va bhogād iti. tan-mate 'py anādir sa ity arthaḥ. yady api pralaye liṅga-çarīraṃ nā 'sti, tathā 'pi tat-kāraṇam aviveka-karmā-'dikam pūrva-sargīya-liṅga-çarīra-janyam asti; tad-dvārā bijā-ñkura-tulyatvaṃ svasvāmibhāva-liṅgaçarīrayor ity āçayaḥ.

çāstra-vākyā-'rtham upasaṃharati:

25

yad vā tad vā, tad-ucchittil puruṣārthas—tad-ucchittil puru-  
çārthaḥ. 70.

karma-nimitto vā 'vivekā-'di-nimitto vā bhavatu prakṛti-puruṣayor bhogyā-bhoktṛ-bhāvaḥ, sarvathā 'py anāditayā dur-ucchedasya tasyo 'cchedaḥ parama-puruṣārtha ity arthaḥ. tad etad ādāu pratijñātam: "trividha- 30  
duḥkhā-'tyanta-nivṛttir atyanta-puruṣārtha" iti. «nanv atra sukha-duḥkha-sādhāraṇa-bhoga-nivṛttil puruṣārtha ucyate, tatra tu duḥkha-mātra-nivṛttir iti katham tatro 'ktasyā 'tro 'pasamhāra?» iti cen, na; çabda-bhede 'py arthā-'bhedāt. sukhaṃ hi tāvad duḥkha-pakṣe nikṣiptam iti sukha-bhogo 'pi duḥkha-bhoga eva; duḥkha-bhogo 'pi pratibimba-rūpeṇa 35  
puruṣe duḥkha-sambandha eva; svato nitya-nirduḥkhatvena ca prathama-

sūtre 'pi pratibimba-rūpeṇāi 'va duḥkha-nivṛttir vivakṣite 'ty eka evā 'rtha upakramo-'pasamhāra-sūtrayor iti. — bahulā-'ñcasya dvir-āvṛttiḥ ṣāstra-samāpty-arthā.

5 ṣāstra-mukhyā-'rtha-vistāras tantrā-'khye 'nukta-pūranāiḥ  
ṣaṣṭhā-'dhyāye kṛtaḥ paçcād vākyā-'rthaḥ co 'pasamhṛtaḥ.

tad idam sāṁkhya-ṣāstraṁ Kapila-mūrtyā bhagavān Viṣṇur akhila-loka-hitāya prakāṣitavān. yat tatra vedānti-bruvaḥ kaçcid āha: « sāṁkhya-praṇetā Kapilo na Viṣṇuḥ, kiṁ tv Agny-avatāraḥ Kapilā-'ntaram;

“Agniḥ sa Kapilo nāma sāṁkhya-ṣāstra-pravartaka”

10 iti smṛter » iti, tal loka-vyāmohana-mātram;

“etan me janma loke 'smin mumukṣūṇāṁ dur-āçayāt  
prasamkhyānāya tattvānāṁ sammatāyā 'tma-darçana”

ity-ādi-smṛtiṣu Viṣṇv-avatārasya Devahūti-putrasyai 'va sāṁkhyo-'padeṣ-  
ṭṭvā-'vagamāt; Kapila-dvaya-kalpanā-gāuravāc ca. tatra cā 'gni-çabdo  
15 'gny-ākhyā-çakty-āveçād eva prayuktaḥ; yathā

“kālo 'smi loka-kṣaya-kṛt pravṛddha”

iti çrī-Kṛṣṇa-vākye kāla-çakty-āveçād eva kāla-çabdaḥ; anyathā viçva-rūpa-pradarçaka-Kṛṣṇasyā 'pi Viṣṇv-avatāra-Kṛṣṇād bhedā-'patter iti dik.

20 sāṁkhya-kulyām samāpūrya Vedānta-mathitā-'mṛtāiḥ  
Kapila-ṛṣir jñāna-yajña ṛṣiṇ āpāyayat purā.

tad-vacaḥ-çraddhayā tasmin gurāu ca sthira-bhāvataḥ  
tat-prasāda-lavene 'dam tac-chāstraṁ vivṛtam mayā.

iti çrī-Vijñānabhikṣu-viracite Kāpila-sāṁkhya-pravacanasya bhāṣye tantrā-'dhyāyaḥ ṣaṣṭhaḥ.

25 iti sāṁkhya-pravacana-bhāṣyaṁ  
samāptam.





## APPENDIX I.

### VARIANTS OF DR. FITZEDWARD HALL'S EDITION OF THE SĀMĀKHYA- PRAVACANA-BHĀṢYA.

The numbers on the left indicate the page and line of the present edition. The words following indicate Dr. Hall's reading in the corresponding passage of his edition. The abbreviation H. signifies Dr. Hall's edition.

This list, of course, does not include the mistakes and misprints which were corrected by Dr. Hall himself in his *Quddhi-patram*; nor does it include mere differences of orthography and punctuation.

116 ( <i>that is page 1, line 16</i> )	1421,22 sva-sva-bhukta-vṛtti-	2815,16 tat puruṣe vān-mātram
'smāt.	vāsanā-vad ( <i>instead of</i>	sarvaṁ, sphaṭika-
29 api ( <i>instead of eva</i> ).	svatvaṁ ca . . . -vat-	19 H. omits sa.
210 'tmā-'kartṛtva-vittvas-	tvam).	2917,18 pramāṇāny upany-
yāi 'va.	36 vaktavyatvād ( <i>instead of</i>	asyante.
11 manyamānaḥ ( <i>instead of</i>	uktatvād).	304,5 'saṁhatā-'vasthe 'ti.
sa samānaḥ).	37 nityayoḥ ( <i>instead of vi-</i>	11 sāmānye 'ti.
32,33 atrā 'pi vyāvahārika-	bhvoḥ).	25 tad-asamgraha-nyūnatā.
pāramārthika-bhāvo	1512 H. adds anyat <i>after</i>	316 jñānam atho 'py artha.
bhavati.	vastu.	11 āditya-maṇḍale.
34 vaḥ ( <i>instead of te</i> ).	14 sāmṛttikaṁ, sāmṛttiḥ.	24 tanmātrā ( <i>instead of</i>
45 dāitya.	26 -yogāṅgānuṣṭhānā-	tanmātrās).
510 prakarṣeṇā 'syām.	187 bandhā-'patter.	3615 'ty-ādi-kṣetrajñā- — pu-
612,13 bhāvaḥ ( <i>instead of vi-</i>	22,23 saṁskriyate.	ruṣasya is missing.
bhāgaḥ).	197 H. adds iti <i>çeṣaḥ after</i>	3712 gāuṇyo 'tpatti.
714 sattve 'nutapyamāne tad-	kṣaṇikatvam.	23 sarga-pralaya-dharmi-
ākārā-'nurodhāt puruṣo.	2012 H. adds vijñāna-mātram	ṇam.
817 sattva-sambhavād ( <i>instead</i>	<i>after bandho 'pi.</i>	3917 vandhyatvam ( <i>instead of</i>
<i>of sattā-'sambhavād</i> ).	2126 sāmṛttikaṁ.	āndhyatvam).
35 vā vasantam.	2215 viyad-gāmi mano.	20 cittasya vṛttayas.
934 'dāv api vivekam eve.	2331 H. omits adṛṣṭena.	4123 karma-cito.
1019 'padeṣa-çruter.	2418 vivekā-'khyā- ( <i>instead</i>	24 puṇya-cito.
34 svābhāvikāyāpāyo.	<i>of 'vivekā-'khyā-).</i>	37 tathā 'pi sā.
112 abhāvo ( <i>instead of apāyo</i> ).	2524 -saṁyogasyāi ( <i>instead of</i>	429 duḥkhā-'nivṛttir.
128 H. adds hi <i>after na</i> .	-saṁyogasyāi).	34 jñānasyā 'kṣayatvān na.
13 kālā-yoga.	268 heya-hetuḥ pratipāditaḥ.	432 sāksāj-jñāno-'pāya.
15 H. omits ca.	32 viveka-nāçakatvaṁ ( <i>in-</i>	13 H. omits tat pramāṇam.
34 uttaratra vakṣyamāṇam.	<i>stead of 'viveka-nāçaka-</i>	17 tadā tū 'kte-'ndriya-
37 ced bandhane.	tvam).	22 puruṣa-niṣṭha-bodhaḥ
137 api tu sa eva bandhaḥ.	37 evaṁ ca sati.	prame.
13 H. omits āçu.	277 ce 'ttham ( <i>instead of cet</i> ).	4413 H. omits ca.
34 ātmani.	35 H. omits 'py.	477 jñeyatā-'bhidhānāya.
149 kartṛtva-mātram duḥ-	289 H. omits ca.	19 mahattva-rūpeṇa.
khītvā-	10 tathā ca.	22 tathā cā' yam jagaj-janaḥ.

- 4812 cāi 'śām (instead of te-śām).  
 24-pratibimbasyāi 'vā'ntaḥ-karaṇo-  
 26 agni-yoga-viṣeṣa.  
 4938 H. omits vṛtti-rūpam.  
 5330 atha (before sarvaṁ).  
 34 pratiyogi-rūpatve.  
 5411 atyantā-'bhāvā-'ṅgikā-rāt.  
 13,14 H. omits nā 'yam ghaṭo.  
 5511 ṣṛtiḥ.  
 12 ātmāi 've (instead of tama eve).  
 13 ity-ādyā.  
 31 sthitā.  
 5734 ata (instead of etad).  
 5929 H. omits tu.  
 30 H. omits pratyekaṁ.  
 34 no 'papadyate.  
 6012 ce 'ti (instead of ve 'ti).  
 26 tu (instead of tad).  
 6417 cāṁsadhvam (instead of sambaddham).  
 665 bhedo.  
 6 H. omits tasya.  
 31 niyamena sva-gocara-vṛtti-  
 6731 ghaṭā-'kāṣā-vyavasthā.  
 685 H. omits tatra.  
 6912 jīvo na mriyata.  
 701 H. omits vā.  
 17,18 cābdā-gocare.  
 23 'khaṇḍatā-pe-a-kalpanā-yām.  
 7115 evam muktānām.  
 32 -pāramārthika-sattvenā 'nyan ne 'ti.  
 7234,25 sāmṛttika-  
 25 'vidyakatāyāḥ.  
 32 H. omits apy.  
 7520 H. omits tasmād vā.  
 7618 pravartate (instead of pravartata iti).  
 36 tu (instead of nu). H. omits 'thā 'kāmayamāno.  
 771 H. omits niṣkāma āpta-kāma ātma-kāmo.  
 20 utpādye.  
 7814 H. omits devānām.  
 31-34 yathā kāraṇam svā-kāraḥ prakṛti-prabhā-vād iti (instead of yathā ca . . . -abhāvād iti).  
 7920 tatrā.  
 25 api gantavyam.  
 807 iti gantavyam.  
 825 H. omits upasthasya hy upasthā-'ntaram.  
 9 yasye 'ndriyasya, and ucyate.  
 15 H. omits tu.  
 22 H. omits tu.  
 33 H. omits ca.  
 8411 sa (instead of sama).  
 15 H. omits asmin.  
 27 nirāsyatvāt.  
 8629 cintā vṛttir as two separate words.  
 8825 pūrva-sargiya-kāraṇāir evo.  
 8919 H. omits iti.  
 33 caturtha-sūtra-  
 901 prayujyate (instead of sa yujyate).  
 9131 vāsanā-bhūta-sūkṣmaṁ.  
 9213 sāva-yasyo.  
 18 'nukrāmati, prāṇam anukrāmantam.  
 18,19 H. omits sarve prāṇā anūtkrāmantī.  
 19 evā 'vakraṁatī.  
 9325 mādakatā caktiḥ.  
 9427 'nuṣṭhānam ṣṛtiṣv aṅgā-; and abhy (instead of apy).  
 9734 vighāte.  
 9830 'bhihitā (instead of 'bhi-matā).  
 991 tuṣṭir between kālā-'khyā and ogha.  
 10013 buddhir.  
 10127 H. omits sā.  
 1027 karmaṇe 'ti, and niṣik-tam.  
 14 sūtra-dvayam idaṁ vyā-khyāya (instead of athavā . . . vyākhyeyam.  
 17 tadā (instead of ta-thā).  
 10223 vibhur aṇute (instead of vijugupsate).  
 25 vikriyate (instead of avikriyāḥ).  
 10318 athāi 'ko.  
 31 parārthataḥ (instead of parārtham svataḥ).  
 10418 H. omits kāvilyam.  
 20,21 «nanv eka-puruṣa-muktāv eva vivekā-'kāra-vṛttyā viraktā prakṛtiḥ katham anya-puruṣa-'rtham punaḥ sṛṣṭāu pravartatām? na ca prakṛter aṅga-bhedān nāi 'śa doṣa iti vācyam; mukta-puruṣo-'pakara-ṇāir api prthivy-ādibhir anyasya bhogya-sṛṣṭi-darṣanād iti.» tatrā 'ha (instead of eka-puruṣān . . . darṣayati).  
 22 na virajyate prabuddha-raju-tattvasyāi 'vo.  
 24-27 ekasmin puruṣe vivi-kta-bodhād viraktam api pradhānam nā 'nyasmin puruṣe sṛṣṭy-uparāgāya viraktam bhavati, kiṁ tu tam prati sṛjaty eva; yathā prabuddha-raju-tattvasyāi 'vo 'rago bhayā-'dikāṁ na jana-yati, mūḍham prati tu janayaty eve 'ty arthaḥ (instead of yathā . . . parān-mukhatā).  
 33 H. omits kiṁ tu.  
 1052 H. omits ca.  
 4 H. omits 'pi.  
 14 rūpa.  
 20 H. omits prakṛteḥ.  
 24 muktā.  
 1062 H. omits āñjasyena.  
 3 H. omits paṇu-vat.  
 9 H. omits 'py.  
 11 tatra kālīḥ sādhanāir bandhaḥ (instead of buddher . . . bandhaḥ).  
 16 H. omits sva.  
 29 duḥkha-sambandhaḥ.



- 1074 avyaktā-'dya-  
10 asanniṣṭhaṁ (instead of anityaṁ ca).  
18 ato 'ntarā (instead of antarā-'ntarā).  
1086 ṣṛuṭiḥ ca.  
10 loko.  
20 H. omits yathā.  
32 'vidyā-saṁskāra-leśasya sattā.  
1094 H. omits vedānti-bruvo.  
9 kṛta-kṛtyatā.  
28 paripūrṇa-cinmātreṇā.  
1101 jagat (instead of bhavet).  
2 bhavet (instead of jagat).  
13 'ntareṇā 'ha.  
23 ca (after viraktasya).  
1111 nirlvayinī-vat.  
16 H. omits iti.  
26 ācā vai vacya-virase as three separate words.  
1125 cā 'rthe sukham.  
11 H. omits iti.  
13 aṅgato (instead of ukte).  
23 jñānam.  
28 hīyata.  
34 H. omits cec.  
35 yogino (instead of jñāna-sādhanaṁ).  
1138,9 are missing in H.  
10 iti Mokṣadharmā-'di-bhyaḥ. iti Vasiṣṭhā-'di-  
smṛtibhyaḥ ca (instead of 'ty-ādy- . . . -vākye-  
bhyaḥ).  
12 dhāraṇa.  
13-15 are missing in H.  
31,32 bhrāntatva-ḥruter (in-  
stead of vivekā-'bhāva-  
ḥruter).  
1141 tac-chabdeno 'kto-'cya-  
mānayoḥ.  
3 H. omits kṛta-kṛtyatām  
. . . pradarṣayan.  
15 tad vai.  
1165 saṅge (instead of paṇḍā).  
7 tathā 'rdha-saṁkhyāṁ.  
10 H. omits ity-ādinā.  
11621-23 H. omits tad uktam  
. . . kṣama" iti.  
31 puruṣārthatā-siddhyā.  
11722 īqvarā-'dhiṣṭhātṛve.  
11812-14 H. omits iccho-  
'tpatty . . . ce'cchā-'dir  
iti.  
17 caktitvena (instead of  
dharmatvena).  
26 cec cetanāi-'ḥvāryam.  
33 iti tatrā 'ha.  
11931 'dhikāra-hetu-  
1203 H. adds apy before ana-  
vasthā.  
8 āvidyaki.  
1212 H. omits jñāna-nāgyā.  
15 H. omits lāukika.  
23,24 līṅgam (instead of  
arthā-'patti-rūpam pra-  
māṇam).  
24,25 niṣedha-vidhy-āder evā  
'dharma-līṅgatvād ity  
arthāḥ.  
12315 dhūmasyā 'pi.  
1253-5 H. omits siddha-vi-  
veka- . . . tad-vāiyar-  
thyam.  
12613-15 H. omits na cā . . .  
pravṛtteḥ.  
22,23 tasyābādha-'dir as one  
word.  
24 H. omits ata.  
32 nigṛṣitam.  
12724 pratishedho-'papattir.  
26 cā 'nirvacaniyam, tādrṣa-  
syā 'pi bhānam.  
28-36 H. omits yā tu . . .  
proktam iti.  
1283-17 anyad vastv anyā-rū-  
peṇa bhāsata ity api na  
yuktam, sva-vaco-vyā-  
ghātāt. anyatrā 'nya-  
rūpasya nṛ-ḥṛṇga-tulya-  
tvam anyathā-ḥabdeno  
'cyate, 'tha ca tasya bhā-  
nam ucyata iti sva-vaca  
eva vyāhatam; asato bhā-  
nā-'sambhavyā 'nya-  
thā-khyāti-vāidibhir api  
vacanād ity arthāḥ. pu-  
ro-vartiny asattve 'nya-  
tra tat-sattāyā bhānā-  
'prayojakatvam iti bhā-  
vaḥ. na ca 'sarvatrā  
'sato bhāne sāmagri na  
sambhavati saṁnikarṣā-  
'dy-abhāvād ity atah  
kvacit-sattā-mātramape-  
kṣyata" iti vācyam; anā-  
di-vāsanā-dhārāyā eva  
bhrama-hetutva-sambha-  
vād iti.  
12823,24 paṭā-'diṣu (instead of  
ḥukty-ādāu . . . sphatikā-  
'diṣu vā).  
1291-3 are missing in H.  
13-15 H. omits eko ghaṭa  
. . . 'sambhāvāc ca.  
20-22 H. omits yathā-  
katham-cid . . . sāmyād  
iti.  
33 utpattiḥ pratīter.  
1301 yady anāgatā-'vasthā-  
5 H. omits ḥabdeṣv iva  
ghaṭā-'diṣv api.  
13,14 H. omits āupādhika  
. . . 'ktatvāt.  
25 ḥiṣya-buddhi-vāicadyāya.  
1314 ekātma-vādinām.  
5 nā 'tmā 'vidyā.  
11-15 H. omits avidyāyā  
. . . mano-dharmatvād  
iti.  
16-23 yadi cā 'vidyā dravya-  
rūpā puruṣā-'cṛitā ga-  
gane vāyuvad iṣyate,  
tadā 'tmā-'dvāita-hāniḥ.  
tathā prakṛtir eva se 'ti  
siddha-sādhanaṁ ca. tā-  
drṣam cā 'vibhāgenā (in-  
stead of Brahma-mīmāṇ-  
sāyām . . . avibhāgenā).  
24 H. adds brahma after  
'dvitīyam.  
27 jñānamayo 'py artha.  
37 H. adds satyam after  
tatra.  
13212-14 H. omits niṣedha-  
ḥruter . . . prasaṅgād.  
17-19 H. omits guṇaḥ . . .  
bhāvaḥ.  
29 antaḥkaraṇo-'papatteḥ.

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## APPENDIX III.

### INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,

FOLLOWING THE ORDER IN WHICH THEY ARE CITED IN THE TEXT OF THE COMMENTARY,  
AND WITH INDICATION OF THEIR SOURCES.

#### *Synopsis of the Sources, with indication of the Abbreviations employed.*

Āit. = Āitareya Upaniṣad.	Matsya Purāṇa.
Am. = Amarakoṣa.	Muṇḍ. = Muṇḍaka Upaniṣad.
Bhag. = Bhagavadgītā.	NṛsT. = Nṛsiṃha-tāpani Upaniṣad.
BhāgP. = Bhāgavata Purāṇa.	NS. = Nyāya Sūtra.
BrB. = Brahmabindu Upaniṣad.	Padma Purāṇa.
Brh. = Brhadāraṇyaka Upaniṣad.	Pāṇini's Grammar.
[Brhan-] Nāradiya Purāṇa??	Parācāra's Upapurāṇa (to VP.).
BrS. = Brahma Sūtra.	Pr. = Praeṇa Upaniṣad.
Brahma Upaniṣad.	R. = Rāmāyaṇa.
Çaṣvatakoṣa.	RV. = R̥gveda.
Chānd. = Chāndogya Upaniṣad.	SK. = Sāṃkhya Kārikā.
Çiçupālavadhā.	SS. = Sāṃkhya Sūtra.
Cūlikā Upaniṣad.	Sāṃkhya Tattva Kāumudī.
Çvet. = Çvetāçvatara Upaniṣad.	Sarva Darçana Saṃgraha.
Dhātupāṭha.	Sūrya Purāṇa.
Garbha Upaniṣad.	Tāitt. = Tāittiriya Upaniṣad.
Garuḍa Purāṇa.	TāittĀr. = Tāittiriya Āraṇyaka.
GāuḍMK. = Gāuḍapāda's Māṇḍūkya-Kārikā.	VaP. = Vāyu Purāṇa.
Īç. = Īçā Upaniṣad.	Vedānta Sāra.
Kaṭh. = Kaṭha Upaniṣad.	VP. = Viṣṇu Purāṇa.
Ken. = Kena Upaniṣad.	Yājñavalkya's Dharmasāstra.
Kumārasambhava.	YBh. = Vyāsa's Yoga Bhāṣya.
KP. = Kūrma Purāṇa.	YS. = Yoga Sūtra.
LP. = Liṅga Purāṇa.	YV. = Yoga Vāsiṣṭha.
M. = Manu.	
Māitr. = Māitri Upaniṣad.	
MārK. = Mārkaṇḍeya Purāṇa.	
Mbh. = Mahābhārata.	

Further :

SPrBh. = Sāṃkhya Pravacana Bhāṣya.

The numbers on the left refer to the present edition and indicate the page and line at which the quotation concerned is found.

Quotations which are not verbally accurate are marked with an asterisk. An interrogation-point, placed after the sign of equality, means that the source of the quotation concerned has not been discovered. A similar point is similarly used after an abbrevia-

tion; thus, "320,21 = KP.?" means that the quotation at 320,21 is supposed (in this case on the authority of *Vijñānabhikṣu*) to be taken from the *Kūrma Purāṇa*, but that it has not yet been found there by me. A plus-sign indicates that two original passages are combined in one quotation.

- 11 = \*Chānd. 6. 2. 1.  
 19 = Brh. 2. 4. 5; 4. 5. 6.  
 22,23 = ? Cf. 3514.  
 23,4 = Bhag. 3. 29.  
 10,11 = \*Brh. 4. 3. 22.  
 11 = ?  
 11,12 = Brh. 4. 3. 7.  
 12,13 = \*Brh. 4. 3. 16.  
 14,15 = Bhag. 3. 27.  
 16,17 = VP. 6. 7. 22.  
 34 = Bhag. 16. 8.  
 33,4 = Mbh. 12. 11676a  
 + 11198a.  
 9-12 = Parāṇara's Upa-  
 rāṇa?  
 15,16 = \*Mbh. 12. 7663b  
 + 7664a.  
 20,21 = KP. ?  
 31 = BrS. 2. 1. 1.  
 34 = BrS. 1. 1. 1.  
 36 = \*BrS. 2. 2. 1.  
 37,38 = YS. 1. 26.  
 45,6 = VP. 1. 17. 83.  
 12-32 = Padma Purāṇa?  
 37 = BrS. 2. 3. 43.  
 39 = \*BrS. 4. 1. 3.  
 514,15 = \*Mbh. 12. 11409b  
 + 11410a.  
 18 = Çvet. 6. 13.  
 20 = Bhag. 2. 39.  
 34,35 = SS. 5. 1.  
 62,3 = SS. 6. 70.  
 21 = YS. 2. 16.  
 75 = Chānd. 7. 1. 3.  
 5,6 = \*Kāth. 2. 12.  
 7,8 = SS. 1. 19.  
 13 = YS. 1. 4.  
 14,15 = YBh. 2. 17.  
 17,18 = SS. 2. 35.  
 22,23 = ? Cf. 4336.  
 33 = YBh. 1. 52 + 3. 49.  
 84,5 = Brh. 4. 5. 3.  
 24,25 = YS. 2. 15.  
 28,29 = Sāṃkhya - tattva-  
 kāmudī, introd.  
 to SK. 2.  
 34-36 = \*Chānd. 8. 12. 1.  
 92 = RV. 8. 48. 3.  
 8 = SK. 2.  
 19,20 = \*Mārka P. 10. 31.  
 21 = Chānd. 8. 15. 1.  
 25 = Taittār. 10. 10. 3.  
 26 = Çvet. 3. 8; 6. 15.  
 29 = \*VP. 2. 8. 96.  
 105,6 = KP. 2. 2. 12.  
 123,4 = \*Brh. 4. 3. 16.  
 13 = SS. 1. 12.  
 1317,18 = ?  
 24,25 = Sūrya Purāṇa?  
 30,31 = NṛsT. 2. 9. 9.  
 147,8 = SK. 20.  
 10 = YS. 2. 17.  
 12 = Bhag. 13. 21.  
 14 = Kāth. 3. 4.  
 25 = SS. 1. 55.  
 27,28 = YS. 2. 23, 24.  
 1510 = Am. 1. 1. 1. 9.  
 16,17 = \*Sarva-darṣana-saṃ-  
 graha (ed. Bibl.  
 Ind.) p. 16.  
 163 = BrS. 4. 2. 16.  
 7,8,11 = Padma Purāṇa?  
 1711,12 = Sūrya Purāṇa?  
 14 = Cūlikā Upaniṣad 3.  
 1914, a = Chānd. 6. 2. 1.  
 b = \*Māitr. 5. 2.  
 15 = Chānd. 6. 2. 2.  
 2020 = NṛsT. 2. 1. 7, 8.  
 21 = LP. ?  
 218,9 = VP. 2. 13. 96.  
 10,11 = VP. 2. 13. 95.  
 14 = VP. 3. 18. 17.  
 226,7 = GāṇḍMK. 2. 32, BrB.  
 10.  
 8,9 = \*KP. 2. 11. 6.  
 14,15 = ?  
 235,6 = Kāth. 6. 17, Çvet.  
 3. 13.  
 17,18 = \*BrB. 13.  
 19 = Çvet. 5. 8.  
 20 = Bhag. 2. 24.  
 23,24 = Mbh. 12. 11307b,  
 11308a.  
 245 = Çvet. 6. 11.  
 7 = SS. 1. 7.  
 25,26 = SK. 21.  
 28,29 = SS. 1. 58.  
 36,37 = Bhag. 13. 21.  
 2510, a = SS. 3. 24.  
 b = SS. 3. 37.  
 11 = YS. 2. 24.  
 20,21 = YS. 2. 24.  
 23 = Bhag. 13. 21.  
 29,30 = YS. 2. 13.  
 30 = ?  
 30,31 = NS. 3. 1. 25.  
 32,33 = \*Mbh. 12. 7762b,  
 7763.  
 34 = \*Mbh. 12. 7751a.  
 36,37 = YS. 2. 12, 13.  
 261-4 = KP. 2. 2. 20, 21.  
 5,6 = NS. 1. 1. 2.  
 16 = YS. 2. 26.  
 17,18 = YS. 2. 28.  
 21,22 = Īç. 11, Māitr. 7. 9.  
 23 = BrS. 3. 4. 33.  
 25,26 = ?  
 27 = BrS. 3. 4. 16.  
 2718,19 = ?  
 26 = ?  
 34 = Bhag. 2. 20.  
 289,10 = SS. 1. 19.  
 11,12 = GāṇḍMK. 2. 32,  
 BrB. 10.  
 18,19 = Brh. 4. 3. 7.  
 22,23 = ?  
 2910 = SS. 1. 56.  
 12,13 = SS. 1. 59.  
 27,28 = SK. 6.  
 308,9 = ? Cf. 15534.  
 27 = SS. 2. 12.  
 32-35 = Bhāgavata?  
 36,37 = Garbha Upaniṣad 3.  
 37,38 = Pr. 4. 8.  
 311,2 = SK. 3.  
 6 = ?  
 12,13 = SS. 1. 154.



- 24,25 = VP. 1. 2. 43b, 44b.  
 323,4 = VP. 1. 2. 20b, 21a.  
 24,25 = VP. 1. 2. 38.  
 334 = Chānd. 6. 2. 3.  
 12,13 = YS. 2. 22.  
 30a = \*Brh. 1. 4. 2.  
 b = Chānd. 6. 2. 3.  
 33,34 = LP. ?  
 35 = BrS. 2. 4. 12.  
 344-9 = YV. ?  
 35 = MārKP. 37. 38b.  
 359 = BrS. 2. 1. 11.  
 11,12 = M. 12. 106.  
 14 = ? Cf. 122.  
 32 = YS. 4. 23.  
 37,38 = Brh. 2. 4. 5.  
 3611,12 = VP. 1. 4. 51.  
 13,14 = VP. 1. 2. 33.  
 25 = Mbh. 12. 12681a.  
 29 = LP. ? Cf. KP. 2. 2.  
 16.  
 378 = VP. 1. 5. 5b.  
 11 = KP. ?; \*Mbh. 12.  
 7852.  
 17,18 = ?  
 23,24 = Mbh. 12. 11419.  
 31 = Brh. 3. 8. 8.  
 33 = Çvet. 4. 10.  
 34 = Çvet. 4. 9.  
 36-38 = ?  
 385 = SS. 1. 24.  
 21,22 = ?  
 3920,21 = YS. 4. 17. (18  
 Vyāsa.)  
 21,22 = \*YBh. 4. 18.  
 29,30 = SS. 6. 39.  
 407,8 = Chānd. 7. 24. 1.  
 19 = Chānd. 6. 1. 4.  
 27 = BrS. 2. 2. 29.  
 27,28 = \*BrS. 2. 2. 30.  
 38 = Brh. 2. 3. 6.  
 29,30 = BrS. 3. 2. 22.  
 32 = SS. 1. 78.  
 4115 = SS. 1. 6.  
 19 = SS. 1. 2.  
 23,24 = Chānd. 8. 1. 6.  
 25 = SS. 1. 16.  
 4210,11 = BhāgP. 1. 8. 52.  
 14 = SK. 2.  
 21 = TāittĀr. 10. 10. 3.  
 434 = Brh. 2. 4. 5; 4. 5. 6.  
 34 = SS. 6. 28.  
 35 = YS. 1. 4.  
 36,37 = ? Cf. 722,23.  
 38 = YBh. 1. 7.  
 4440,41 = Bhag. 13. 33.  
 457,8 = M. 12. 105.  
 22,23 = SS. 5. 107.  
 464 = SS. 1. 89.  
 16,17 = ?  
 4721-24 = YV. ?  
 25 = Chānd. 6. 2. 3.  
 29,30 = KP. 4. 66.  
 496-9 = \*YBh. 2. 20; 4. 22.  
 14 = SS. 1. 104.  
 24 = SS. 1. 143.  
 32,33 = SS. 1. 105.  
 5111,12 = VP. 1. 14. 35.  
 18 = Çigupālavadhā 2. 59.  
 5215 = \*Kāth. 2. 12.  
 30,31 = SK. 7.  
 5511,12 = Brh. 1. 4. 7.  
 12 = Chānd. 6. 2. 1.  
 12,13 = \*Māitr. 5. 2.  
 13 = Brh. 5. 5. 1.  
 30,31 = YV. ?  
 571,2 = VP. 2. 7. 32.  
 15 = Brh. 1. 4. 7.  
 25 = SS. 1. 110.  
 32,33 = SK. 10.  
 586,7 = SS. 6. 39.  
 31,32 = SK. 11.  
 595,6 = SK. 10.  
 9,10 = VP. 2. 7. 25b, 26a.  
 6020,21 = SK. 13.  
 26,27 = \*VP. 1. 2. 20b, 21a.  
 6111,12 = Chānd. 6. 7. 6.  
 12,13 = YS. 4. 2.  
 621, a = Chānd. 6. 2. 1.  
 b = \*Māitr. 5. 2.  
 27 = SS. 1. 66.  
 631 = SS. 1. 66.  
 16 = SK. 11.  
 22,23 = SS. 5. 114.  
 31 = SS. 1. 104.  
 645,6 = SK. 17.  
 16,17 = KP. 2. 2. 10.  
 18,19 = ?  
 32,33 = ?  
 6515-18 = YV. ?  
 29 = Çvet. 6. 11.  
 39,31 = Vedānta-sāra 158.  
 33,34 = Brh. 2. 3. 6.  
 6610,11 = ?  
 20 = BrS. 3. 2. 10.  
 21,22 = SS. 5. 116.  
 6715,16 = Çvet. 4. 5.  
 17 = \*Brh. 4. 4. 14; Çvet.  
 3. 10.  
 683,4 = SS. 6. 63.  
 693,4 = VP. ?; GāudMK. 3.  
 5.  
 12 = Chānd. 6. 11. 3.  
 19 = SS. 1. 99.  
 21 = BrS. 1. 1. 21.  
 21,22 = BrS. 2. 1. 22.  
 22 = BrS. 2. 3. 43.  
 27,28 = BrB. 12.  
 29,30 = LP. ?  
 701 = Āit. 1. 1. 1.  
 2 = Chānd. 6. 2. 1.  
 8,9 = BrB. 11.  
 27 = BrS. 3. 2. 32.  
 29,30 = Kāth. 4. 15.  
 31 = Muṇḍ. 3. 1. 3.  
 32,33 = ?  
 34,35 = ?  
 38 = \*Bhag. 10. 21.  
 39a = Chānd. 6. 8. 7 seq.  
 b = Brh. 1. 4. 10.  
 715 = Chānd. 6. 8. 7 seq.  
 12,13 = \*Tāitt. 2. 7.  
 21 = Kāth. 5. 10.  
 24 = ?  
 26 = BrS. 4. 2. 16.  
 35 = SS. 1. 154.  
 7211 = ?  
 23 = Am. 1. 1. 4. 13.  
 735,6 = ?  
 7,8 = ?  
 14 = Pāṇini 5. 2. 91.  
 31,32 = Brh. 1. 5. 3.  
 748,9 = SK. 20.  
 21,22 = Mbh. 12. 7879.  
 7518,19 = YS. 2. 22.  
 20,21 = Tāitt. 2. 1.  
 25 = Çvet. 4. 5.  
 32,33 = KP. 12. 28.  
 35,36 = Brh. 2. 3. 6.  
 36 = Chānd. 7. 25. 2;  
 NṛsT. 2. 17.  
 7636 = Brh. 4. 4. 6.  
 771 = Brh. 4. 4. 6.

- 5,6 = Tāitt. 2. 1.  
 12,13 = \*Mund. 2. 1. 3.  
 14,15 = Pr. 6. 4.  
 18,19 = BrS. 2. 3. 15.  
 32 = ? See note to translation of SPrBh.  
 781 = SS. 2. 10.  
 8,9 = ?  
 10 = Brh. 2. 4. 10.  
 797 = VāP. 4. 25; Matsya Pur. ?  
 15 = \*Mbh. 12. 7758.  
 26-30 = \*BhāgP. 3. 5. 29-31.  
 33,34 = SK. 25.  
 36 = SS. 2. 21.  
 800 = \*MārkP. 45. 38.  
 23 = \*Chānd. 6. 2. 3; Tāitt. 2. 6.  
 23,24 = Chānd. 6. 5. 4.  
 29,30 = Brh. 3. 2. 13.  
 36,811 = Brh. 2. 4. 12.  
 6 = Mund. 2. 1. 3.  
 9 = ?  
 34 = Brh. 1. 5. 3.  
 8226,27 = ?  
 29,30 = Brh. 4. 3. 23, 26.  
 837 = Am. 1. 1. 4. 11.  
 14,15 = SK. 29.  
 18,19 = BrS. 2. 4. 9.  
 23,24 = Mund. 2. 1. 3.  
 36,37 = SK. 28.  
 842,3 = \*Sāṃkhya - tattva-kāumudī on SK. 27.  
 25 = YS. 1. 6.  
 37,38 = YS. 1. 2-4.  
 853-6 = YV. ?  
 12,13 = \*KP. 2. 2. 28.  
 26,27 = SK. 31.  
 8823,24 = \*M. 12. 8.  
 26,37 = BrS. 3. 1. 1.  
 895 = SK. 40.  
 12,13 = SK. 40.  
 901,2 = \*Mbh. 12. 13755b, 13756a.  
 11,12 = SS. 6. 69.  
 14 = NS. 1. 1. 11.  
 27,28 = M. 1. 16.  
 31,32 = ?  
 915,6 = ?  
 16,17 = SK. 39.  
 21,22 = SK. 41.  
 26 = SK. 40.  
 31,32 = YV. ?  
 9214 = Tāitt. 2. 5.  
 18,19 = Brh. 4. 4. 2.  
 25,26 = Chānd. 6. 5. 4.  
 9322 = SS. 3. 20.  
 943 = SS. 3. 16.  
 10 = SK. 46.  
 20 = Īc. 11.  
 24 = Çvet. 3. 8; 6. 15.  
 25 = TāittAr. 10. 10. 3.  
 9515 = Chānd. 3. 14. 1.  
 965 = Kaṭh. 2. 12.  
 12,13 = YS. 1. 34.  
 29,30 = YS. 2. 29.  
 974-6 = Garuḍa Purāṇa ?  
 9,10 = SS. 3. 24.  
 25,26 = SK. 49.  
 27,28 = ? Cf. Aniruddha's and Mahādeva's Commentaries on SS. 3. 42.  
 9811,12 = SK. 48.  
 25 = SS. 3. 38.  
 29,30 = SK. 50.  
 9920,21 = SK. 51.  
 1005,6 = YS. 3. 37.  
 7 = SS. 3. 23.  
 11,12 = SK. 52.  
 14,15 = SS. 3. 10.  
 20,21 = SK. 53.  
 10122 = SK. 45.  
 1021,2 = YS. 4. 3.  
 7 = Brh. 4. 4. 6.  
 11,12 = Mund. 1. 1. 9.  
 14,15 = SS. 3. 56.  
 19,20 = SS. 3. 57.  
 22,23 = Kaṭh. 4. 12.  
 24,25 = ?  
 1031 = SS. 2. 1.  
 12 = SS. 2. 37.  
 1043,4 = Çvet. 1. 10.  
 10,11 = YS. 2. 22.  
 13 = Çvet. 4. 5.  
 10524,25 = Nāradiya ?  
 27,28 = SK. 61.  
 1066,7 = SK. 62.  
 8 = SS. 3. 65.  
 1071,2 = Brh. 2. 3. 6.  
 2 = \*Brh. 3. 9. 26; 4. 2. 4; 4. 4. 22; 4. 5. 15.  
 4,5 = Matsya Purāṇa ?  
 7-12 = M. 6. 76-78. (7-10 = Mbh. 12. 12463, \*12464).  
 14,15 = SK. 64.  
 19,20 = YS. 2. 26.  
 1087,8 = ?  
 9 = Brh. 4. 4. 6, Nṛa. T. 2. 1. 5.  
 10,11 = Nāradiya Smṛti ?  
 26,27 = YS. 3. 9.  
 34 = NS. 3. 1. 25.  
 1101-6 = Garuḍa Purāṇa ?  
 22 = ?  
 30,31 = BhāgP. 11. 9. 2.  
 33,34 = M. 6. 78.  
 1114 = R. 3. 9. 32.  
 15,16 = \*VP. 2. 13. 30a + 22b.  
 24,25 = ?  
 26,27 = ?  
 33,34 = \*Mbh. 12. 6520, 6647.  
 11210,11 = \*Mbh. 12. 6649.  
 17,18 = ?  
 20-23 = \*MārkP. 41. 18, 19.  
 32,33 = ?  
 1136,7 = \*Mbh. 14. 761.  
 8,9 = VP. 2. 13. 39.  
 12-15 = VP. 3. 18. 103.  
 11410,11 = Çvet. 6. 23.  
 15-18 = Brh. 1. 4. 10.  
 20 = Bhag. 11. 40.  
 1151,2 = Chānd. 5. 4. 1.  
 27,28 = VP. 4. 2. 45c.  
 33,34 = \*VP. 4. 2. 45b.  
 1166-9 = VP. 4. 2. 46.  
 22,23 = \*Yājñavalkya's Dharmasāstra 3. 141.  
 11715 = SS. 1. 92.  
 11822,23 = \*Brh. 4. 3. 16.  
 11910 = Çvet. 4. 5.  
 11 = Brh. 1. 4. 7.  
 13 = Chānd. 6. 2. 3.



- 16 = Çvet. 6. 11.  
 1205,6 = Brh. 2. 4. 12.  
 25a = Brh. 2. 3. 6.  
 b = Brh. 3. 8. 8.  
 34 = Brh. 2. 4. 12.  
 12110 = \*Brh. 3. 2. 13; 4.  
 4. 5.  
 10,11 = ?  
 24 = ?  
 1223 = Çvet. 6. 11.  
 3,4 = Brh. 2. 3. 6.  
 5,6 = Kath. 3. 15.  
 7 = GāudMK. 2. 32,  
 BrB. 10.  
 7,8 = Chānd. 6. 1. 4.  
 1263 = ?  
 32,33 = Brh. 2. 4. 10; 4.  
 5. 11.  
 1275,6 = NS. 2. 1. 67.  
 7 = SS. 5. 26.  
 13,14 = BrS. 2. 2. 28.  
 16,17 = SS. 5. 26.  
 21a = Brh. 2. 3. 6.  
 b = Brh. 4. 4. 19.  
 21,22 = \*Brh. 4. 3. 22,  
 Brahma Upani-  
 ṣad 2.  
 29,30 = ?  
 12813 = ?  
 18 = SS. 5. 26.  
 33,34 = ?  
 1291,2 = ?  
 4,5 = \*VP. 1. 2. 19.  
 13017 = Chānd. 7. 25. 2.  
 18 = Muṇḍ. 2. 2. 11,  
 NṛsT. 2. 17.  
 29 = Chānd. 7. 25. 2.  
 1311,2 = Ken. 1. 5.  
 23,24 = Chānd. 6. 2. 1.  
 25,26 = Brh. 4. 3. 23-30.  
 27-29 = ?  
 37,38 = Brh. 3. 9. 28.  
 1329 = ?  
 10 = ?  
 18 = Brh. 1. 4. 8.  
 20a = ?  
 b = ?  
 13315,16 = Çvet. 4. 10.  
 22 = Çvet. 6. 19.  
 31 = \*Kath. 2. 12.  
 13422 = ?  
 13519-22 = \*VP. 1. 2. 23.  
 35,36 = M. 1. 27.  
 13934,35 = M. 1. 17.  
 1406 = Kath. 6. 17.  
 7 = \*Mbh. 3. 16763.  
 14115 = ?  
 16 = \*Dhātupāṭha 15.  
 54.  
 33 = Chānd. 6. 5. 4.  
 1421,2 = Chānd. 6. 3. 1.  
 1436,7 = SS. 5. 114.  
 8 = SS. 2. 1.  
 16 = SS. 2. 34.  
 22 = YS. 1. 4.  
 14512,13 = Chānd. 6. 11. 1.  
 14 = SS. 5. 121.  
 18,19 = M. 12. 9.  
 1463 = Çāṣvata 320.  
 14731-34 = \*VP. 2. 13. 98, 99.  
 14824,25 = Kumārasambhava  
 1. 53.  
 1493,4 = YS. 2. 15.  
 5,6 = \*VP. 6. 5. 55.  
 22-25 = ?  
 27,28 = KP. 2. 2. 12.  
 33,34 = SS. 3. 74.  
 15022,23 = VP. 6. 5. 62.  
 1514,5 = \*Chānd. 8. 15. 1.  
 1533,4 = BhāgP. 3. 7. 11.  
 9 = SS. 6. 25.  
 22-24 = YS. 1. 2-4.  
 25,26 = ?  
 33,34 = BrS. 4. 1. 11.  
 1548 = Muṇḍ. 2. 1. 5.  
 16 = Çvet. 4. 5.  
 15534 = ? Ç. 30s.  
 1566 = \*SS. 3. 58.  
 1574 = Brh. 4. 4. 14, Çvet.  
 3. 10.  
 24 = SS. 6. 48.  
 1588 = GāudMK. 3. 26.  
 10 = ?  
 30 = RV. 10. 190. 3.  
 30,31 = Brh. 4. 4. 19.  
 32 = SS. 6. 52.  
 33 = Brh. 4. 4. 19.  
 1591 = Brh. 4. 4. 19.  
 3 = Bhag. 11. 40.  
 4,5 = Chānd. 6. 1. 4.  
 8,9 = GāudMK. 2. 32,  
 BrB. 10.  
 31,32 = SS. 6. 55.  
 16022,23 = BrB. 13.  
 24 = SS. 5. 114.  
 16115,16 = Çvet. 5. 9.  
 21 = \*Dhātupāṭha 15.  
 54.  
 33-36 = ?  
 16212 = \*Chānd. 6. 2. 3.  
 34 = BhāgP. 3. 26. 21.  
 16330,31 = SS. 1. 1.  
 1649 = \*Mbh. 3. 14197.  
 11,12 = BhāgP. 3. 24. 36.  
 16 = Bhag. 11. 32.

## APPENDIX IV.

### INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,

GROUPED ACCORDING TO THE WORKS FROM WHICH THE QUOTATIONS ARE TAKEN.

The explanations prefixed to Appendix III. apply, *mutatis mutandis*, to this Appendix also.

Rigveda.  
8. 48. 3 = 92.  
10. 190. 3 = 15830.

Taittiriya Āraṇyaka.  
10. 10. 3 = 925.  
= 4221.  
= 9425.

Bṛhad-Āraṇyaka Upaniṣad.

\*1. 4. 2 = 3330a.  
1. 4. 7 = 5511, 12.  
= 5715.  
= 11911.  
1. 4. 8 = 13218.  
1. 4. 10 = 7039b.  
= 11415-18.  
1. 5. 3 = 7331, 32.  
= 8134.  
2. 3. 6 = 4028.  
= 6533, 34.  
= 7535, 36.  
= 1071, 2.  
= 12023a.  
= 1223, 4.  
= 12721a.  
2. 4. 5 = 119.  
= 3537, 38.  
= 434.  
2. 4. 10 = 7810.  
= 12632, 33.  
2. 4. 12 = 8036, 811.  
= 1205, 6.  
= 12034.  
3. 2. 13 = 8029, 30.  
\*3. 2. 13 = 12110.  
3. 8. 8 = 3731.  
= 12023b.  
\*3. 9. 26 = 1072.

3. 9. 28 = 13137, 38.  
4. 2. 4 = 1072.  
4. 3. 7 = 211, 12.  
= 2818, 19.  
\*4. 3. 16 = 212, 13.  
= 123, 4.  
= 11822, 23.  
\*4. 3. 22 = 210, 11.  
= 12721, 22.  
4. 3. 23, 26 = 8229, 30.  
4. 3. 23-30 = 13125, 26.  
4. 4. 2 = 9218, 19.  
\*4. 4. 5 = 12110.  
4. 4. 6 = 7636.  
= 771.  
= 1027.  
= 1089.  
\*4. 4. 14 = 6717.  
4. 4. 14 = 1574.  
4. 4. 19 = 12721b.  
= 15830, 31.  
= 15833.  
= 1591.  
4. 4. 22 = 1072.  
4. 5. 3 = 84, 5.  
4. 5. 6 = 119.  
= 434.  
4. 5. 11 = 12632, 33.  
4. 5. 15 = 1072.  
5. 5. 1 = 5513.

Chāndogya Upaniṣad.

3. 14. 1 = 9515.  
5. 4. 1 = 1151, 2.  
6. 1. 4 = 4019.  
= 1227, 8.  
= 1594, 5.  
6. 2. 1 = 1914a.  
= 5512.

= 621a.  
= 702.  
= 13123, 24.  
\*6. 2. 1 = 11.  
6. 2. 2 = 1915.  
6. 2. 3 = 334.  
= 3330b.  
= 4725.  
= 11913.  
\*6. 2. 3 = 8023.  
= 16212.  
6. 3. 1 = 1421, 2.  
6. 5. 4 = 8023, 24.  
= 9225, 26.  
= 14133.  
6. 7. 6 = 6111, 12.  
6. 8. 7 *seq.* = 7039a.  
= 715.  
6. 11. 1 = 14512, 13.  
6. 11. 3 = 6912.  
7. 1. 3 = 75.  
7. 24. 1 = 407, 8.  
7. 25. 2 = 7536.  
= 13017.  
= 13029.  
8. 1. 6 = 4123, 24.  
\*8. 12. 1 = 834-36.  
8. 15. 1 = 921.  
\*8. 15. 1 = 1514, 5.

Īṣa Upaniṣad.

11 = 2621, 22.  
= 9420.

Kena Upaniṣad.

1. 5 = 1311, 2.

Kaṭha Upaniṣad.

2. 12 = 965.



*2. 12 = 75,6. = 5215. = 13331. 3. 4 = 1414. 3. 15 = 1225,6. 4. 12 = 10222,23. 4. 15 = 7023,30. 5. 10 = 7121. 6. 17 = 235,6. = 1406.	5. 9 = 16115,16. 6. 11 = 245. = 6529. = 11916. = 1223. 6. 13 = 518. 6. 15 = 926. = 9424. 6. 19 = 13322. 6. 23 = 11410,11.	3. 5 = 693,4. 3. 26 = 1588.
Praṇa Upaniṣad. 4. 8 = 3037,38. 6. 4 = 7714,15.	Garbha Upaniṣad. 3 = 3036,37.	Brahma Sūtra. 1. 1. 1 = 334. 1. 1. 21 = 6921. 2. 1. 1 = 331. 2. 1. 11 = 359. 2. 1. 22 = 6921,22. *2. 2. 1 = 336. 2. 2. 28 = 12713,14. 2. 2. 29 = 4027. *2. 2. 30 = 4027,28. 2. 3. 15 = 7718,19. 2. 3. 43 = 437. = 6922. 2. 4. 9 = 8318,19. 2. 4. 12 = 3335. 3. 1. 1 = 8826,27. 3. 2. 10 = 6620. 3. 2. 22 = 4029,30. 3. 2. 32 = 7027. 3. 4. 16 = 2627. 3. 4. 33 = 2623. *4. 1. 3 = 439. 4. 1. 11 = 15333,34. 4. 2. 16 = 163. = 7126.
Muṇḍaka Upaniṣad. 1. 1. 9 = 10211,12. 2. 1. 3 = 816. = 8323,24. *2. 1. 3 = 7712,13. 2. 1. 5 = 1548. 2. 2. 11 = 13018. 3. 1. 3 = 7031.	Cūlikā Upaniṣad. 3 = 1714.	
Taittiriya Upaniṣad. 2. 1 = 7520,21. = 775,6. 2. 5 = 9214. 2. 6 = 8023. *2. 7 = 7112,13.	Nṛsiṅha-tāpani Upaniṣad. 2. 1. 5 = 1089. 2. 1. 7, 8 = 2020. 2. 9. 9 = 1330,31. 2. 17 = 7536. = 13018.	
Āitareya Upaniṣad. 1. 1. 1 = 701.	Brahma Upaniṣad. 2 = 12721,22.	
Ḫvetāḡvātara Upaniṣad. 1. 10 = 1043,4. 3. 8 = 926. = 9424. 3. 10 = 6717. = 1574. 3. 13 = 235,6. 4. 5 = 6715,16. = 7525. = 10413. = 11910. = 15416. 4. 9 = 3734. 4. 10 = 3733. = 13315,16. 5. 8 = 2319.	Brahmabindu Upaniṣad. 10 = 226,7. = 2811,12. = 1227. = 1598,9. 11 = 708,9. 12 = 6927,28. 13 = 16022,23. *13 = 2317,18.	[Yoga] Vāsiṣṭha. [See note to my translation of the SPrBh. 1. 96, page 115.] "Vāsiṣṭha" ? = 344-9. "Vāsiṣṭha" ? = 5530-31. "Vāsiṣṭha" ? = 6515-18. "Vāsiṣṭha" ? = 853-6. "Vāsiṣṭha-" ? = 9131,32.
	Māitri Upaniṣad. *5. 2 = 1914b. = 5512,13. = 621b. 7. 9 = 2621,22.	Yoga Vāsiṣṭha. 16. 3, 4 = 4721-24. [According to Dr. Hall.]
	Gāuḍapāda's Māṇḍūkya- Kārikā. 2. 32 = 226,7. = 2811,12. = 1227. = 1598,9.	Vedānta Sāra. 158 = 6530,31.
		Sāṃkhya Kārikā. 2 = 98. = 4214. 3 = 311,2. 6 = 2927,28. 7 = 5230,31.

10 = 57<sub>32,33</sub>.  
= 59<sub>6</sub>.  
11 = 58<sub>31,32</sub>.  
= 63<sub>16</sub>.  
13 = 60<sub>20,21</sub>.  
17 = 64<sub>5,6</sub>.  
20 = 147<sub>8</sub>.  
= 74<sub>8,9</sub>.  
21 = 24<sub>25,26</sub>.  
25 = 79<sub>33,34</sub>.  
28 = 83<sub>36,37</sub>.  
29 = 83<sub>14,15</sub>.  
31 = 85<sub>26,27</sub>.  
39 = 91<sub>16,17</sub>.  
40 = 89<sub>5</sub>.  
= 89<sub>12,13</sub>.  
= 91<sub>26</sub>.  
41 = 91<sub>21,22</sub>.  
45 = 101<sub>22</sub>.  
46 = 94<sub>10</sub>.  
48 = 98<sub>11,12</sub>.  
49 = 97<sub>25,26</sub>.  
50 = 98<sub>29,30</sub>.  
51 = 99<sub>20,21</sub>.  
52 = 100<sub>11,12</sub>.  
53 = 100<sub>20,21</sub>.  
61 = 105<sub>27,28</sub>.  
62 = 106<sub>6,7</sub>.  
64 = 107<sub>14,15</sub>.

[The order of the stanzas as used by Viṣṇūabhikṣu has a general correspondence with the natural order of the stanzas in the Kārikā.]

### Sāṃkhya Tattva Kāumudī.

Introd. to SK. 2 = 8<sub>28,29</sub>.

\*On SK. 27 = 84<sub>2,3</sub>.

### Sāṃkhya Sūtra.

1. 1 = 163<sub>30,31</sub>.  
1. 2 = 41<sub>19</sub>.  
1. 6 = 41<sub>15</sub>.  
1. 7 = 247.  
1. 12 = 12<sub>13</sub>.  
1. 16 = 41<sub>25</sub>.  
1. 19 = 77<sub>8</sub>.  
= 28<sub>9,10</sub>.  
1. 24 = 38<sub>5</sub>.  
1. 55 = 14<sub>25</sub>.  
1. 56 = 29<sub>10</sub>.

1. 58 = 24<sub>28,29</sub>.  
1. 59 = 29<sub>12,13</sub>.  
1. 66 = 62<sub>27</sub>.  
= 63<sub>1</sub>.  
1. 78 = 40<sub>32</sub>.  
1. 89 = 46<sub>1</sub>.  
1. 92 = 117<sub>15</sub>.  
1. 99 = 69<sub>19</sub>.  
1. 104 = 49<sub>14</sub>.  
= 63<sub>31</sub>.  
1. 105 = 49<sub>32,33</sub>.  
1. 110 = 57<sub>25</sub>.  
1. 143 = 49<sub>24</sub>.  
1. 154 = 31<sub>12,13</sub>.  
= 71<sub>35</sub>.  
2. 1. = 103<sub>1</sub>.  
= 143<sub>8</sub>.  
2. 10 = 78<sub>1</sub>.  
2. 12 = 30<sub>27</sub>.  
2. 21 = 79<sub>36</sub>.  
2. 34 = 143<sub>10</sub>.  
2. 35 = 71<sub>17,18</sub>.  
2. 37 = 103<sub>12</sub>.  
3. 10 = 100<sub>14,15</sub>.  
3. 16 = 94<sub>3</sub>.  
3. 20 = 93<sub>22</sub>.  
3. 23 = 100<sub>7</sub>.  
3. 24 = 25<sub>10a</sub>.  
= 97<sub>9,10</sub>.  
3. 37 = 25<sub>10b</sub>.  
3. 38 = 98<sub>25</sub>.  
3. 56 = 102<sub>14,15</sub>.  
3. 57 = 102<sub>19,20</sub>.  
\*3. 58 = 156<sub>6</sub>.  
3. 65 = 106<sub>8</sub>.  
3. 74 = 149<sub>33,34</sub>.  
5. 1 = 53<sub>4,35</sub>.  
5. 26 = 127<sub>7</sub>.  
= 127<sub>16,17</sub>.  
= 128<sub>18</sub>.  
5. 107 = 45<sub>22,23</sub>.  
5. 114 = 63<sub>22,23</sub>.  
= 143<sub>6,7</sub>.  
= 160<sub>24</sub>.  
5. 116 = 66<sub>21,22</sub>.  
5. 121 = 145<sub>14</sub>.  
6. 25 = 153<sub>9</sub>.  
6. 28 = 43<sub>34</sub>.  
6. 39 = 39<sub>29,30</sub>.  
= 58<sub>6,7</sub>.  
6. 48 = 157<sub>24</sub>.

6. 52 = 158<sub>32</sub>.  
6. 55 = 159<sub>31,32</sub>.  
6. 63 = 68<sub>3,4</sub>.  
6. 69 = 90<sub>11,12</sub>.  
6. 70 = 62<sub>3</sub>.

### Yoga Sūtra.

1. 2-4 = 84<sub>37,38</sub>.  
= 153<sub>22-24</sub>.  
1. 4 = 71<sub>3</sub>.  
= 43<sub>35</sub>.  
= 143<sub>22</sub>.  
1. 6 = 84<sub>25</sub>.  
1. 26 = 337<sub>38</sub>.  
1. 34 = 96<sub>12,13</sub>.  
2. 12, 13 = 25<sub>36,37</sub>.  
2. 13 = 25<sub>29,30</sub>.  
2. 15 = 82<sub>4,25</sub>.  
= 149<sub>3,4</sub>.  
2. 16 = 62<sub>1</sub>.  
2. 17 = 14<sub>10</sub>.  
2. 22 = 33<sub>12,13</sub>.  
= 75<sub>18,19</sub>.  
= 104<sub>10,11</sub>.  
2. 23, 24 = 142<sub>7,28</sub>.  
2. 24 = 25<sub>11</sub>.  
= 25<sub>20,21</sub>.  
2. 26 = 26<sub>16</sub>.  
= 107<sub>19,20</sub>.  
2. 28 = 26<sub>17,18</sub>.  
2. 29 = 96<sub>29,30</sub>.  
3. 9 = 108<sub>26,27</sub>.  
3. 37 = 100<sub>5,6</sub>.  
4. 2 = 61<sub>12,13</sub>.  
4. 3 = 102<sub>1,2</sub>.  
4. 17 (or 18) = 39<sub>20,21</sub>.  
4. 23 = 35<sub>32</sub>.

### Vyāsa's Yoga Bhāṣya.

1. 7 = 43<sub>38</sub>.  
1. 52 = 73<sub>3</sub>.  
2. 17 = 71<sub>14,15</sub>.  
\*2. 20 = 49<sub>6-9</sub>.  
3. 49 = 73<sub>3</sub>.  
\*4. 18 = 39<sub>21,22</sub>.  
4. 22 = 49<sub>6-9</sub>.

### Nyāya Sūtra.

1. 1. 2 = 26<sub>5,6</sub>.  
1. 1. 11 = 90<sub>14</sub>.



2. 1. 67 = 1275,6.

3. 1. 25 = 2530,31.

= 10834.

## Sarva Darśana Saṃgraha.

\*Page 16 end (ed. Bibl. Ind.)

= 1516,17.

## Mahā Bhārata.

\*3. 14197 = 1649.

\*3. 16763 = 1407.

## (Bhagavad Gītā.)

[Cited as a separate work.]

2. 20 = 2734.

2. 24 = 2320.

2. 39 = 520.

3. 27 = 214,15.

3. 29 = 23,4.

\*10. 21 = 7038.

11. 32 = 16416.

11. 40 = 11420.

= 1593.

13. 21 = 1412.

= 2436,37.

= 2523.

13. 33 = 4440,41.

16. 8 = 234.

## (Mokṣadharmā.)

\*12. 6520 = 11133,34.

\*12. 6647 = 11133,34.

\*12. 6649 = 11210,11.

12. 7663b = 315.

\*12. 7664a = 318.

\*12. 7751a = 2534.

\*12. 7758 = 7915.

\*12. 7762b = 2532.

\*12. 7763 = 2533.

\*12. 7852 = 3711.

12. 7879 = 7421,22.

12. 11198a = 34.

12. 11307b = 2323.

12. 11308a = 2334.

\*12. 11409b = 514.

\*12. 11410a = 515.

12. 11419 = 3723,24.

12. 11676a = 33.

12. 12463 = 1077,8.

\*12. 12464 = 1079,10.

12. 12681a = 3623.

\*12. 13755b = 901.

\*12. 13756a = 902.

\*14. 761 = 1136,7.

## Manu.

1. 16 = 9027,28.

1. 17 = 13934,35.

1. 27 = 13535,36.

6. 76-78 = 1077-12.

6. 78 = 11033,34.

\*12. 8 = 8823,24.

12. 9 = 14518,19.

12. 105 = 457,8.

12. 106 = 3511,12.

Yājñavalkya's Dharma-  
śāstra.

\*3. 141 = 11622,23.

## Viṣṇu Purāṇa.

\*1. 2. 19 = 1294,5.

1. 2. 20b, 21a = 323,4.

\*1. 2. 20b, 21a = 6026,27.

\*1. 2. 23 = 13519-22.

1. 2. 33 = 3613,14.

1. 2. 38 = 3224,25.

1. 2. 43b, 44b = 3124,25.

1. 4. 51 = 3611,12.

1. 5. 5b = 378.

1. 14. 35 = 5111,12.

1. 17. 83 = 45,6.

2. 7. 25b, 26a = 599,10.

2. 7. 32 = 571,2.

\*2. 8. 96 = 929.

\*2. 13. 22b = 11116.

\*2. 13. 30a = 11115.

2. 13. 39 = 1138,9.

2. 13. 95 = 2110,11.

2. 13. 96 = 218,9.

\*2. 13. 98, 99 = 14731-34.

3. 18. 17 = 2114.

3. 18. 103 = 11312-15.

\*4. 2. 45b = 11533,34.

4. 2. 45c = 11527,28.

4. 2. 46 = 1166-9.

\*6. 5. 55 = 1495,6.

6. 5. 62 = 15022,23.

6. 7. 22 = 216,17.

? = 693,4.

[See translation of SPrBh., p. 165,  
note.]

## Kūrma Purāṇa.

[Īṣvara GH: See note to my transla-  
tion of SPrBh., p. 22.]

2. 2. 10 = 6416,17.

2. 2. 12 = 105,6.

= 14927,28.

2. 2. 16, cf. 3629.

2. 2. 20, 21 = 261-4.

\*2. 2. 28 = 8512,13.

2. 11. 6 = 228,9.

4. 66 = 4729,30.

12. 28 = 7532,33.

? = 320,21.

? = 3711.

## Garuḍa Purāṇa.

? = 974-6.

? = 1101-6.

## Padma Purāṇa.

? = 412-32.

? = 167,8,11.

## Bhāgavata Purāṇa.

1. 8. 52 = 4210,11.

\*3. 5. 29-31 = 7926-30.

3. 7. 11 = 1533,4.

3. 24. 36 = 16411,12.

3. 26. 21 = 16234.

11. 9. 2 = 11030,31.

? = 3032-35.

## Matsya Purāṇa.

? = 797.

? = 1074,5.

## Mārkaṇḍeya Purāṇa.

\*10. 31 = 919,20.

37. 38b = 3435.

\*41. 18, 19 = 11220-23.

\*45. 38 = 809.

## Līṅga Purāṇa.

? = 2021.

? = 3333,34.

? = 3629.

? = 6929,30.

Vāyu Purāṇa. 4. 25 = 797.	Parāçara's Upapurāṇa [Or Supplement to Viṣṇu Purāṇa]. ? = 39-12.	Pāṇini. 5. 2. 91 = 7314.
Sūrya Purāṇa. ? = 1324, 25. ? = 1711, 12.	Rāmāyaṇa. 3. 9. 32 = 1114.	Dhātupāṭha. *15. 54 = 14116. = 16121.
Nāradiya ? [See translation of SPrBh., p. 242 note, and p. 248, note.] ? = 10524, 25. ? = 10810, 11.	Kumārasambhava. 1. 53 = 14824, 25. Çiçupālavadha. 2. 59 = 5118.	Amarakoṣa. 1. 1. 1. 9 = 1510. 1. 1. 4. 11 = 837. 1. 1. 4. 13 = 7223. Çāçvata. 320 = 1463.

## QUOTATIONS NOT YET TRACED TO THEIR SOURCES.

<p>? = 122, 23. Cf. 3514. ? = 211. ? = 722, 23. Cf. 4336. ? = 1317, 18. ? = 2214, 15. ? = 2530. ? = 2625, 26. ? = 2718, 19. ? = 2726. ? = 2822, 23. ? = 308, 9. Cf. 15534. ? = 316. ? = 3514. Cf. 122. ? = 3717, 18. ? = 3736-38. ? = 3821, 22. ? = 4336, 37. Cf. 722, 23. ? = 4616, 17. ? = 6418, 19. ? = 6432, 33. ? = 6610, 11.</p>	<p>? = 7032, 33. ? = 7034, 35. ? = 7124. ? = 7211. ? = 735, 6. ? = 737, 8. ? = 7732. [See note to translation of 7732.] ? = 788, 9. ? = 819. ? = 8226, 27. ? = 9031, 32. ? = 915, 6. ? = 9727, 28. [Cf. Appendix III.] ? = 10234, 25. ? = 1087, 8. ? = 11022. ? = 11124, 25. ? = 11136, 27.</p>	<p>? = 11217, 18. ? = 11232, 33. ? = 12110, 11. ? = 12124. ? = 1263. ? = 12729, 30. ? = 12813. ? = 12833, 34. ? = 1291, 2. ? = 13127-29. ? = 1329. ? = 13210. ? = 13230a. ? = 13230b. ? = 13422. ? = 14115. ? = 14922-25. ? = 15325, 26. ? = 15534. Cf. 308. ? = 15810. ? = 16133-36.</p>
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